

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

JACKSON, MISS., August 16, 1928

NEW SERIES
VOLUME XXX. No. 33

STATEWIDE PASTORS CONFERENCE

Mississippi College, Clinton, Mississippi

AUGUST 29th, 3:00 P. M. TO 12:00 NOON AUGUST 30th

FREE ENTERTAINMENT BY MISSISSIPPI COLLEGE.

TRAVELING EXPENSES PAID BY STATE BOARD.

WANTED PRESENT EVERY PASTOR IN MISSISSIPPI.

WE URGE CHURCHES TO RELEASE PASTORS FOR THIS TIME.

THERE HAS BEEN NOTHING LIKE IT BEFORE.

EVERY PASTOR NEEDS IT.

EVERY PASTOR IS NEEDED.

BRING SHEETS, PILLOW CASES AND TOWELS.

SEND YOUR NAME AT ONCE, IF YOU HAVE NOT ALREADY
DONE SO.

R. B. GUNTER,
CORRESPONDING SECRETARY.

Any man who votes for Smith will do so knowing that he has pledged himself, if elected, to do all he can to change our prohibition laws.

Dr. W. W. Hamilton, of the Baptist Bible Institute, is assisting Pastor J. J. Mayfield in a revival meeting in Canton.

Senator Edwards, of New Jersey, (Democrat) says that the present campaign for the election for the President of the United States is nothing more nor less than a prohibition and anti-prohibition fight. That the tariff does not enter into it; nor the church question. Remember that Senator Edwards is as wet as the Atlantic Ocean; and he is exactly right as to the nature of this fight. The whole campaign will be fought out on this issue and the man who does not see it is blind to the facts. Every man who votes for Al Smith is consciously or unconsciously helping in an effort to destroy the prohibition laws.

On page four will be found an editorial on The Mystery of Godliness. It ought to be said that the translation of the American Revisers, "Who was manifested in the flesh", is most probably correct, rather than "God manifested in the flesh". But there can be no question that the reference is to the Son of God who existed before incarnation. Unless Paul had in mind the pre-existence of Christ, the words manifested in the flesh would be utterly meaningless. Unless he was in existence before his incarnation, it would be foolish to speak of his being manifested. John says he was in the beginning with God and was God.

NOTICE

The suggestive reports to the Associations are being sent from the Baptist Convention Board office to the Associational Clerks. We shall appreciate their forwarding these reports to the proper committees where committees have been appointed to write on the various subjects.

Attention Treasurers: If you have received statement calling attention to Quarterly or Monthly payment for your church, please let us hear from you promptly.

If you gave your individual subscription to Rev. L. E. Lightsey last year and it has expired or will at an early date, make him happy by sending in your renewal. He never forgets to ask about the Record and will appreciate your cooperation while in the hospital.

Evangelist J. W. Hickerson writes: Not long since we had a most gracious meeting with Pastor V. E. Boston and his good church at Winona. There were thirty-two additions to the church, twenty-seven of them by experience and baptism. Brother Boston and his good wife are doing a most wonderful work with that church. I heard one of the best members Winona has ever had say that he had rather work with V. E. Boston than any pastor he had ever had. It was a real joy for Mrs. Hickerson and me to be in the home of the pastor and his good wife. We were in the Seminary and studied together in former days, and it was a real joy to work together for the salvation of the lost.

And now, the Baptist and Reflector passes on the news that that "ordained woman preacher" of Arkansas, who turned loose a page of silly stuff in The Baptist Advance about her "call to the ministry", was not ordained in Arkansas at all, but in Western Kansas, and was told by the church which she joined in Arkansas that they did not recognize women preachers". At last reports that she was preparing a trek to Kansas.

The Inter-Board Commission which has now become a department of the Sunday School Board is announcing an attractive feature in the September-October issue of The Baptist Student. An interview has been secured with Dr. George W. Truett of Dallas, Texas, which will be the leading feature of the first issue. An unusual number of attractive articles will be featured in the publication this year. A campaign is now on to increase the subscription list several thousand over that of last year.

You and Dr. Gunter are rendering our state a great service now by the way you are opposing Al. Smith. I am this year putting twenty dollars into The Baptist Record and am more than getting my money's worth. Keep up the good fight. Somebody ought to call a meeting of the anti-Smith Democrats and arrange for a state wide campaign against him. Pat Harrison is organizing for him and we ought not to sit idly by and let them have it all their way. Blessings upon you in the good work. I shall continue to pray for you while in the fight.—B. E. Phillips.

IN FRANCE AFTER TEN YEARS

By P. I. Lipsey, Jr.

Paris, France—The mighty warrior cannot, in modesty, celebrate his own exploits; nor does he need to. Great deeds of the valiant are fitly honored by those whose genius it is to sing of arms and of heroes.

Not so the common man, unmarked for medals and citations. His modest acts, though vital to himself, inspire no tears, no shouts of praise, and no recording pen. May he not then have leave to play the retrospective veteran and tell his own tale as viewed through the mists of a decade?

Those who fight the least, indeed, often tell the best stories. And every soldier worthy of his medal ought to have in him enough brass to make a horn, and breath enough to blow.

So—back to the east of France I journeyed to see again and show to my wife the places where in October and November, 1918, I marched, and dug and hid and waited and battled vaguely for Democracy. Back to the hilly, wooded, wire-tangled area north of Nancy, where as a lieutenant I commanded the loyal services of Gibelterra, Vauneau, Achimovitch, Katsky, Kostol, Papanikos, Greggo, Keggo, and Klon, and other Americans who were Company "L", 34th Infantry, 7th Division, U. S. Army—the toughest batch of dough-boys that ever pushed a rolling kitchen out of a muddy ditch!

Nancy, old capital of Lorraine, was much quieter than when my hob-nailed shoes awoke the echoes on its pavements and thousands of soldiers tramped its crooked streets. But we found it pleasantly restful after Paris and slept that night at a hospitable Inn which was once a ducal palace.

Fairly early the next morning we set out for Thiaucourt, not knowing where we might rest that night. This day proved to be one of the most interesting of all our lives. Thiaucourt, at the base of the old St. Mihiel salient and taken from the Germans in that first great American offensive, was still without railway service after nine and one half years of peace. So we went first by rail to Pont-a-Mousson, on the Moselle river to the east.

At Pont-a-Mousson we found Hippolyte Genot, standing by his taxi-cab before the station.

"Nous voulons aller a Thiaucourt—", I began to explain.

"Sure", Hippolyte interrupted briskly in excellent English, "sure, it's not far. Take you for 150 francs."

So off we rolled without delay with Hippolyte, who was born in France, lived 25 years in New York, and returned six years ago to his native land. Wish he could get back to America, he confided to us, but a fellow didn't have any chance after marrying a French girl who is afraid of the ocean.

From Pont-a-Mousson, which had marked the right of our division in the front line position, we traveled along a scenic road through country which became more and more familiar. Some fields were now waving with wheat. Through others, the deep crumbling trenches cut by the plows of warfare still lay untouched by the farmer's tool, while here and there wire barriers and the placard, "Zone Rouge", warned the unwary away from terrain where old shells, old grenades, old air bombs still held threats of death in the soil.

Through one village site we passed which remained as I first saw it one weary midnight; a single broken chimney tower, all else a maze of sinister furrows. This was Remaneauville. On the plain two miles away we saw the church steeple of the new Remaneauville, rebuilt on safer ground.

Soon every turning of the road revived old memories, and every hill side recalled old comrades, old fears, old laughter, and long forgotten hardships. Then we came to Thiaucourt to find it bright with new stone, new brick and painted

frames instead of the shell-ripped mass of ruins I had known. From the town we turned into an old road which formerly led to our position three miles away in and behind a dense wood. Crops were growing on these knobby hills now and fresh wagon trails soon led me astray. New undergrowth which had sprung up in the intervening years also increased my confusion. But after a while, I found what I sought.

This was an old rock quarry, just behind our outposts in the wood, where for one week I had my post of command. Wading through deep grass, my wife and I and Hippolyte reached this long-remembered place. My own den of stones had been demolished, but scattered about we found mouldering American army shoes, tins from the mess equipment, broken pieces of rifles, and a shell and hand grenade, beside fragments of such projectiles.

In the spot where death brushed my shoulder, I knelt now in a patch of blooming clover. It seemed but yesterday that I had stood there, reading a London Daily Mail which an airplane had thrown down. A few feet from me a man was sitting on a tall galvanized can, dozing in the sun. A score of my men stood or sprawled near us, fixing their clothing, cleaning their arms, or just resting and feeling safe behind the steep bluff. Without a bit of warning (we could usually hear them coming far away) a shell descended with a spiteful, monstrous hiss, and shook the quarry in bursting. Something like a train knocked me to the ground. I scrambled up, to see the big can spinning 20 feet in the air. Before it could strike the ground with a loud clatter, the poor chap who had been sitting on it crumpled into a heap, sobbing, dying—gone. Five others were wounded, but I was untouched except for the blast of the explosion and the rocks on which I had fallen. After the excitement had passed, I found the newspaper still in my hands, crushed to the size and shape of a baseball.

From the quarry we went several hundred yards out on the open hillside to find the place where I got my first real taste of war. We found it—but there was no trace of the fine system of trenches which we had dugged between bursts from the enemy guns. This grim place of memory was now covered with growing wheat in which poppies lurked. There had been no wheat then, and no poppies. The only flowers we know were rank, yellow-topped herbs like mustard, which grew on the rims of shell holes. We always said it was mustard sprung up from the mustard gas from the shells.

I did find one spot like a sunken, double grave which I thought must have been our company post of command. Our captain had gone ahead of the company two days to view the position, and I had brought the company up to join him. The captain and I were seeking some rest in our little dugout that first night when nervous sentries sounded a gas alarm. I had been virtually without rest for several nights, so the captain went out "to see about it" while I slipped the mask over my face and kept on trying to sleep where I lay on the ground. A moment later the earth shook with the explosion of a shell, mighty close. A second followed closely, but I didn't stir—I was weary. Then the captain slipped back into the hole and said cheerfully, "You can take off your mask; it's just a mist, not gas". He added, casually, "I wish you would see if that last one didn't touch me"

By the light of a candle I examined him. Blood was on his thick overcoat; I took it off. His woolen coat was soaked with blood; I removed that. His woolen shirt was soaked with blood and a heavy undershirt just like it, dripping red. The man must have lost nearly a gallon from his veins, yet for two or three minutes, paralyzed by the explosion, he scarcely knew he was hit! I sent for a stretcher, and a few minutes later, with a joking remark about the pretty nurses he would see, sent him back to a dressing station. I never saw him again, but heard he

recovered after nearly a year in hospital.

I strode about through the wheat field, now nearly ten years after, recalling to my wife and myself incidents of those slow days and nights which followed, the company being under my command. The toll taken by metal and by agonizing gas, the visit of the brigade general (now adjutant general of the army, at Washington), obscure orders from sundry headquarters, airplane fights overhead and one plane shot down almost upon us, some blind skirmishing and wild shooting in the woods ahead, and the struggle to get food up for my big family every night. But never any tremendous dramatic episode that was able to raise us above the uninspiring routine of dismal warfare.

Climbing again into Hippolyte's car, we took the trail back over the hill to the long, wide ravine where various headquarters and our supporting artillery had been. Pushing through tall grass and undergrowth which seemed to have been undisturbed for years, and stumbling over the ruins of little dugouts, I came at length to the deep, boarded dugout which had been occupied by the major, my battalion commander. As I peered down into its entrance shaft I told Hippolyte of the only time I ever entered it.

One night, in the position already described on the hillside, during a particularly vicious artillery bombardment, a runner came to say that the major wanted to see me. I left my little shelter and started back for the major's dugout, alternately running like a rabbit and throwing myself flat when "the big ones" burst near me. Somewhat out of breath, I entered the major's subterranean home, and found him—in bed between white sheets! From his cozy nest the major began to tell me that our artillery was going to hammer the Germans and the Germans doubtless would retaliate. And so, he ordered, I was not to expose my men any more than necessary.

With a snort of indignation (but not so loud that he could hear me) I turned and dodged my way back to my company, through the crashing of artillery. Huh, thought I'd have the company out drilling, did he! Huh, reckon the old fraud figured we'd be out trying to catch the falling shells in baskets—lying there between his white sheets!

Another little landmark near the major's old dugout I searched for in vain. It was a little summer-house shelter, like a one-deck pagoda, in the pine thicket, but now I could find no trace of it. Somehow the major hadn't liked me much and seemed to resent my own coolness toward him. So just out of arbitrary meanness, he ordered me one day to come back from my company in the ditches and eat breakfast with his staff. Breakfast for the little group was "hot cakes", stacks of them, for the major had his own cook. The Dutchmen must have smelt the incense of the cakes, for as we were devouring them in the little rustic summer-house pagoda, hostile shells began to come murmuring, hissing, and crashing into the pine thicket. I sat in the midst of the other officers; they were between me and the two exits. As the first shells roared, they scampered for their holes. I couldn't escape quickly, so I decided not to move; they left me alone with the cakes. The burst of artillery was a short one and when presently they returned to the table the cake plate was empty but I was not. A few days later when I saw the place again, the pagoda had been smashed into kindling by a shell.

(Continued Next Week)

Pestor R. G. Joiner, of Waynesboro, says, "I have read every word you and Dr. Gunter have said in the Record, and heartily endorse it. I am standing by my pledge in Chattanooga. I see no reason for voting for a man for president whom we would have to watch and fight during his term of office."

GEORGIA BAPTIST PREACHERS AND POLITICS

By John E. White, Pastor First Church, Savannah

There is no occasion for tragic alarms over Baptist pastors running wild in party politics, tearing up churches, losing their jobs and doing fearful damage to the cause of Christ. Party politics never commanded so little of their interest and respect as now. All mere politics is at the lowest ebb with them.

Nor is there anything of fact within my observation to justify the fears of the fearful minded, that they are about to abandon their pulpits for public controversies and the passions of the political cock-pit. I have heard of no indication that they may turn their pulpits into "Political stumps to make political speeches and hold up the platform of any political party or the name of any candidate for office to save men from their sins" or for any other purpose whatsoever. We are not so raw, foolish and ineffectual as that.

At the same time the Baptist preachers along with the preachers of every other denomination are profoundly aroused over the national political situation as affecting morality and American ideals. This situation is not of their making. It was vehemently protested on high moral grounds by the public leaders of the South. They declared openly that the Southern people would not stand for it as a matter of conscience. They predicted a resentful uprising of the rank and file of Southern folks if this situation should be forced upon them. Now what they so positively prophesied has come to pass. Our minds, our hearts and our consciences are in revolt against politics, which commands us to play its game of ballyhoo and bunk. It would have been disreputable if religious leaders had reacted complacently in servile surrender to party politics.

It does not go very far with such men as we desire to be—men bred on the character-ideals of the Hebrew prophets, John the Baptist, Jesus Christ and Apostolic heroes, to be exhorted that tho "The moral questions involved are indeed great," they would better play safe or they may lose their jobs.

Everybody knows that the preachers in Georgia are not given to butting in at election time. Everybody knows that only the gravest compunctions would move them into the arena of public controversies. But they can be moved, for which God be praised forever and ever. Fifty years ago Dr. H. H. Tucker in the period we are now celebrating by our jubilee campaign was thundering every week in The Christian Index on the political situation which confronted the people of Georgia and the South. Thirty years later Dr. J. B. Gambrell in Mississippi and Dr. B. H. Carroll in Texas were standing politicians and statesmen on their heads over a moral issue in politics. Thirty years ago Dr. Charles E. Taylor and Dr. Columbus Durham were blazing at every North Carolina Baptist Association on an issue which compelled them to speak tho it involved them in politics and criticism. Dr. Wetherspoon and Dr. Palmer are the heroes of Southern Presbyterians. A part of their great influence came out of their public agitation in moral issues that were in politics.

When ten of the twelve bishops of the Southern Methodist Church, ninety per cent. of the Baptist and Methodist Ministers of the Gospel, the overwhelming preponderance of leadership in every Protestant denomination in the Southern states and the massive heart of womanhood, are impulsively flung into resentment against the political situation thrust upon them—the public knows that it is not meddlesome politics and intemperate zeal, but a religious conviction of their obligation to what is right and true and good that compels them.

A great Statesman said, that it was "a sad day for a nation when it could not live at peace with its Saints." It will be a sad day in Georgia when her public men can not get along with her preachers, Sunday School teachers and Mothers.

SOME ISSUES INVOLVED IN THE NATIONAL ELECTION

L. R. Scarborough

I cannot see how any man who claims citizenship in the United States can be silent or indifferent as he faces present political issues. Principles and policies as deep as life and as important as destiny are at stake. The lines are clearly drawn. The two controlling political parties have endorsed their platforms and nominated their leaders. Issues far deeper than tariffs, taxes, international relations, industrial policies are involved. Great problems of morality, sobriety, law enforcement, the vitalities of home, church, state—all are at stake. Vital principles for which heroic men and women have lived, taught, labored and dared to die are in the balances. No serious minded citizen can lightly face the ballot box this coming fall. I am a Democrat by inheritance, training, association, choice and conviction. My father had an honorable record in the Southern Confederacy. In national affairs I have never crossed the line of Democracy. I cannot be true to my deepest convictions, my conscience, my sense of the responsibility of high citizenship and support the national leadership of the Democratic party in this election. The following are some of the things which compel me to refuse to follow the old party my father loved. If allowed to, I will support my state Democratic ticket.

1. If the Democratic national leadership is elected, it will go its length to encourage, restore and fasten upon the homes and hearts of our people the liquor traffic with all its attendant evils. Their leader is the "Hero of the Wets". He will not, he cannot enforce the laws against strong drink. He can do, he will do much to prevent their enforcement.

2. If elected, that very fact will discourage and disarm every law-enforcing agency and officer in the United States, and all the law-breaking elements of our country will be encouraged to run over all laws. Nothing could be worse for life, liberty and property than the encouragement of the lawless element and the weakening of the arm of the law enforcers.

3. It is far more important to save to sobriety, law and order, the young manhood and womanhood of our country than to save either of our political parties. The Tammany type of citizenship in power will mean much to the destruction of things we hold dear in America.

4. The best way to keep church and state separate, and the state and the liquor traffic separated, is to defeat a leadership which stands for the union of both the church and the liquor traffic with the state.

5. The issue in the forefront, the re-enthronement of liquor, and the issue in the background, the enthronement of a political-religious foreign potentate, on which two issues, the "Hero of the Wets" seeks office, are against the best interests of our American civilization. The liquor traffic is outlawed by the Constitution of the United States and by every statute of all the states and is against the interests of the motherhood of America and the enthronement of a foreign ecclesiastical potentate is against the conscience and deepest convictions of Protestants and Baptists the world around. Those who decry preachers for taking part in these great issues on the ground of union of church and state, are the ones who are violating this great doctrine by encouraging an organization and leadership who would forever unite the church and state and give the church the mastery over the state. The best way to keep the church and state from being united in this country is to keep the "Tammany tiger" and "the Man of the Tiber" from controlling the affairs of this government. In the interest of religious liberty, we had better keep out of national office those who would destroy religious liberty.

6. When a man will do his best to nullify a Constitutional amendment of the United States

looking to the sobriety, morality, and general good of the manhood of America and accept party leadership on a party platform and then immediately repudiate the platform but hold the nomination, I could not trust him with all the responsibilities of the Presidency of the United States. This party leader repudiated the party platform and holds the party nomination and this gives me a perfect right to repudiate the party leader and hold to the party principles. So, as a Democrat, I will vote for Herbert Hoover, the big, far-visioned, humanity-loving, law-loving, God-fearing, whiskey-hating, Christian statesman, and will do what I can to see him lead our nation to better things along all lines. I propose to put principle above party in these destiny-forming days just ahead. I congratulate all those courageous laymen and preachers who refuse to violate conscience and conviction and for the time throw off the party collar and like brave men do their best to save America to sobriety and law-enforcement. Their number is legion as the November election will reveal.

DELIVERANCE FROM DEBT

By Austin Crouch

When I was a very small lad I was a member of a village Sunday School. This Sunday School was one conducted on the order of the one Tom Sawyer (made immortal by Mark Twain) attended. It has blue, red, and yellow tickets with memory verses on them. Often the superintendent would ask, "What song shall we sing?" Old Brother Dick Hopper would always respond, "Sing Number 91, Sweet Deliverance."

After the song leader had gotten the key by using a tuning fork, the school would sing with great enthusiasm, "I saw a wayworn traveler, etc." The chorus ended, "Deliverance has come." I hope that Southern Baptists will soon be singing Number 91, "Sweet deliverance has come."

When an individual, business concern, or denominational agency becomes involved in debt, there is only one of three ways by which the debt can be lifted: (1) By keeping the income the same as formerly, reducing expenditures and applying the balance on the debt; (2) holding expenditures the same as formerly and increasing the income, applying the additional income on indebtedness; or (3) best of all, reducing expenditures and increasing income, applying the surplus on indebtedness.

The Southern Baptist Convention is working along the line of this third plan; namely, reducing expenditures and endeavoring to increase the income. The Southern Baptist Convention has a threefold plan, looking toward extricating itself from the serious handicap of debt.

1. **Rigid Economy.** The first plan of the Convention is that of rigid economy. The Convention has instructed each of its agencies to keep its total expenditures within the cash receipts of last year, and in the total expenditures is included an item of ten per cent of all receipts from the Cooperative Program to be applied on the debt of the agency. This will force the agency to cut its expenditure of operation to the minimum. By the observance of this instruction it will be seen that, if the receipts of the agency are as much as the previous year, there will be a substantial reduction of its indebtedness. This plan of the Convention almost guarantees that no agency will increase its indebtedness. Some of the agencies are applying more than ten per cent of their receipts upon their indebtedness.

2. **Increasing Regular Receipts.** The second plan of the Convention is to strive to increase the offerings through the regular Cooperative Program. The Convention urges upon all of the churches to push to the very limit the Every-Member Canvass. The Every-Member Canvass is not a new plan, but it is the foundation upon which all of our work depends, and it is to be hoped that new life and energy will be put into the canvass this year. Success all along the line

(Continued on page 6)

Editorial

THE MYSTERY OF GODLINESS

Several years ago a carpenter was employed to repair an old residence, making several important changes in its construction. The roof was to be elevated, the floor plan altered, and one room of the old house was to be moved and fitted into the back of the new structure. To do this it was necessary to turn the room so that the door hitherto facing eastward would now open toward the north.

It was evident that the turning of this room, which had been separately constructed, puzzled him. But he got his jacks and lifted it up to the proper altitude, put supports like a "crib" under it, put the skids on these and the rollers under the skids, some running east and west, and others north and south, for the room must be turned like a wheel. Then his trouble reached its climax, for when he tried to roll it one way half the roller didn't work, and when he tried to roll it the other way the other half of the rollers stood firmly against him. He sweated and wiped his furrowed brow to no avail.

In a little while another carpenter came along who had been through this same experience and quickly took in the situation. He said, "Mr. H., you will never move it that way in the world. You will have to take out all those rollers and place them like a fan, or like the spokes of a wheel, all radiating from the corner you want to stand still. Then it will revolve." Well, anybody could see it, after he had said it, but a half dozen men standing by were helpless until he had pointed out the way. The change was made and the room was soon turned and joined to the rest of the house.

But, we were talking about "The Mystery of Godliness". A "mystery", in the Bible, is a secret; something like a conundrum, which you don't know, can't guess, give it up, somebody has to tell you. That's the way it is with the way to be saved, the plan of salvation, the mystery of the gospel. Somebody has to tell us. More than that, God has to reveal it to us. But it is perfectly plain after it has been revealed and we wonder why we didn't see it before, wonder why everybody doesn't see it.

But this that we are talking about is not the way to become a Christian. It is rather the way in which a Christian becomes Godlike, or Godly; the way moral character is perfected and spiritual life is brought to full maturity. Even when a person becomes a Christian, there is yet much land to be possessed, much territory to be subdued; many natural impulses and passions to be curbed; all our spiritual energies to be harnessed and trained into service. The attainment of righteousness, the being made perfect in Christ, coming to be a full grown man, the measure of the stature of the fullness of Christ. This is "the mystery of godliness", a secret which some do not seem to learn, but which is as much a part of the gospel as is the sacrificial atonement.

Paul says, "Great is the mystery", that is, it is not an unimportant matter, not a secondary concern, but a matter of the greatest consequence to us and to the Kingdom of God. He says, "Without controversy, great is the mystery of godliness". That is, there is no room for debate on the question. There ought to be absolute agreement as to its importance. There may be questions in religion that may not be regarded as vital by all. Some things you might say are not essential or not of primary concern. But this one about being good admits of no controversy. The practice of righteousness of Christ-likeness in character, these are things about which

certainly there should be accord and unanimity. Its importance transcends the realm of questioning and debate.

Does Paul reveal this important secret? If it is important, certainly it ought to be known. Paul says once, "It is the will of God to make known what is the riches of the glory of this mystery". Jesus said, "There is nothing hidden but that it should be made known". Surely God wants us, wants everybody, to know how righteousness in actual character and conduct is attained. And there is only one way to do it.

And Paul states what the mystery is, tells the secret in the very sentence in which he calls it a secret. With a quick motion of his hand he pulls aside the curtain and the secret is revealed:

"God manifested in the flesh, Justified in the Spirit, Seen of angels, Preached among the nations, Believed on in the world, Received up in glory."

The first line of the above seems to be the specially significant one, "God (or he who was) manifested in the flesh". The other lines are confirmatory of this one, making it clear that he was manifested, demonstrating that the manifestation of the Son of God was so clear and complete that there could be no doubting or disputing of the fact.

Paul means to say that the attainment of godliness by us is based on the manifestation of divinity in the person of Christ. God became like man that man might become like God. He took on himself human nature that we might be made partakers of the divine nature. He became sin for us that we might become the righteousness of God in Him.

There is no understanding of the gospel of the redemption and sanctification apart from the identification of God with us in every way, including, of course, the substitutionary death of Christ, the vicarious atonement for our sins on the cross. And yet there is no direct mention of the cross here. It is rather the revelation of God in the person of Christ. It is the vision of God in the incarnate Son which is the means of transforming character, and bringing us to the attainment of his likeness, the restoration of his image in us. It is the contemplation of Him, constant vision of and fellowship with him that makes us what we are to and ought to become.

Perhaps the scientist would say that we become like our environment. Readers of fiction would recall the story of the "Great Stone Face". Readers of the Bible will recall its teaching that "We all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit". Or again, "Seeing it is God who shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ". Or again, (read carefully), "We know that if he shall be manifested (the same word as used above), we shall be like him; for we shall see him even as he is". Notice it is seeing him even as he is that brings us to be like him. Another scripture of the same kind: His servants shall serve him, and they shall see his face, and his name shall be on their foreheads". Here again likeness to God, (his name on their foreheads), follows seeing his face.

The secret of transformation of character is the clear and constant vision of God in Jesus Christ. To be constantly in association with Him is the only way to grow like him. The image is photographed on our souls when the Holy Spirit takes the things of Christ and shows them to us. If you should allow one of twin brothers to live in the companionship of his father from birth to manhood, and the other were taken away where he would not see his father for 20 years, which one would be more like him? Do you desire to be like Christ, to be godly, to come to the measure of the stature of the fullness of Christ? The way is open to you. He is revealed to us in his word, and you may speak to him face to face from day to day.

The editor had the joy of assisting Pastor T. W. Green in a meeting at Liberty Church, Newton County, last week. This is a church to which Brother Green preaches two afternoons in each month. They say he is the best preacher there is. The house was crowded every night and congregations good every morning. The people were generally cooperative, and exceedingly hospitable in their homes. From Newton came Mr. Harper and Misses Crosby and Sansing to help in the music. The Lord gave us good weather, and His Spirit was with us. There were eleven additions on profession of faith, and the church in better condition for work in the future.

A friend sends us a clipping from the Washington correspondent of the Courier-Journal giving an account of Senator Harrison's experience in Mississippi when speaking for Candidate Smith. He says, "The travail through which he had passed was altogether apparent". But his travelling days are not done yet. The reporter also says, "It is no secret that Harrison approached his task with a faltering heart". And he has gone to New York to get his battery recharged.

How would you like to have a man to run your automobile who takes from four to eight cock-tails per day? Well, that's just the way we feel about that sort of man for the presidency of the United States.

Rev. H. E. Truex of St. Louis writes, "Your answer has the right ring to me. Good for you. The wets would have an easy game if they could stop the Baptist preachers. Up this way the political fight is a wet and dry one distinctively and indications are that the State will vote dry."

Evangelist A. D. Muse writes that at Litton, a country community in the Delta there were 56 accessions to the church in a ten days meeting in July. At Eupora 31 professions and accessions. He is now with Houston Church, Dallas, Texas.

Brother J. H. Winstead, Jr., writes from Stanford, Ky.: "I wish to express my appreciation for the Record and the stand you are taking in behalf of righteousness. God's richest blessings on you in your efforts. It would do my heart good to see my native state line up against the forces of evil, and their leader. Keep up the fight and hit hard. We are for you. I have yet to find one organization that aims toward better morals and the uplift of humanity that is not out and out against Al. Smith."

Here is the law governing primary elections in Mississippi:

"Paragraph 7515 (6409). Who are ligible to participate in primaries—Person offering to vote may be challenged.—No person shall be eligible to participate in any primary election unless he be qualified to vote in the election for which such nomination is to be made, intends to support the nominations in which he participates, has been in accord with the party holding such primary within the two preceding years, and is not excluded from such primary by any regulation of the state executive committee of the party holding such primary. Any member of the party holding the primary, or any election officer, may challenge any person offering to vote, and cause him to answer, under oath, questions relating to his qualifications."

It will be noted that the law says the voter must be one who "intends to support the nominations in which he participated". It says nothing of supporting candidates for other offices than those in which the voter participates. An effort was made at the late meeting of the State Democratic Executive Committee to induce the committee to specifically exclude those not promising to vote for the presidential nominee. This the Committee did not do.

WHO IS TOLERANT?

Some of the wet editors have had a good deal to say recently on the question of tolerance. So has Raskob, Campaign Manager for Al. Smith. This criticism has been for the purpose of keeping people from voting against Al. Smith because he is a Roman Catholic.

Now, as to the question of tolerance, I speak in defense of the Baptist Denomination. According to the late Dr. George W. McDaniel of Richmond, Virginia, Dr. E. Y. Mullins of Louisville, Kentucky, and others, religious liberty in the United States is largely the result of the activities of members of Baptist Churches in the early days of this Union. Baptists advocated this, not only for themselves, but for all denominations.

As evidence that they still believe in religious liberty and tolerance, they will not receive into the church infants; neither will they receive children until they are old enough to make decisions for themselves concerning religious matters. Baptists offer the New Testament to all and encourage them to follow the leading of their conscience. They advise no one to make a change except as his conscience, guided by the New Testament, leads him. Is not this religious tolerance?

Bearing in mind that both Raskob, Smith's Campaign Manager, and Smith, the nominee of the Democratic party, belong to the Roman Catholic Church; we might do well to see to what extent their Church believes in religious tolerance. A while ago a fine business man (non-Catholic) was engaged to be married to a Roman Catholic girl. She told him to get the Priest to marry them. The Priest advised him that the Catholic Church required him to promise that in the event children were born that the parents would rear them as members of the Roman Catholic Church. The man replied: "I have come to the wrong place for someone to marry me. I refuse to pledge the religious future of unborn children." They were married by a civil officer and the bride ceased to be a member of the Roman Catholic Church. Was that religious tolerance? One of our State Board Evangelists was recently conducting a meeting in one of the State Board tents on the Mississippi Coast. Members of the Roman Catholic Church, who had been attending the services in the tent, met the Evangelist on the street and told him that they could not attend any more, because the Priest forbade them. Is this religious tolerance? If a Roman Catholic is married to a Protestant by a Protestant minister, the Catholic Church does not consider that they are married, but that they are living in adultery; notwithstanding the fact that the courts of the United States do recognize them as being married. Is this religious tolerance?

Religious tolerance allows to every citizen the right to worship God according to the dictates of his own conscience. This, however, is as far as religious tolerance goes. It is confined to religious matters. If you have done this, you can vote against the man all your life in political matters and remain tolerant religiously. And we owe it to our country to vote against any man whose election will not provide for the common defense, promote the general welfare, insure tranquility and the blessings of liberty to ourselves and to our posterity.

Before casting your vote, you would do well to read again the Inquisition in the Roman Catholic Church and the New International Encyclopedia. If not fully convinced after reading all of the above that the Roman Catholic Church is intolerant and opposed to separation of church and state, read some questions and answers from "Manual Of Christian Doctrine", authorized English Version. Revised in accordance the Code of 1918. 48th edition McVey, Philadelphia, 1926. It bears the imprimatur of D. J. Dougherty, Archbishop of Philadelphia.

Ques. Why is the Church superior to the State?

Ans. Because the end to which the Church tends is the noblest of all ends.

Ques. In what order or respect is the State subordinate to the Church?

Ans. In the spiritual order and in all things referring to that order.

Ques. What right has the pope in virtue of this supremacy?

Ans. The right to annul those laws or acts of government that would injure the salvation of souls or attack the natural rights of citizens.

Ques. What more should the State do than respect the rights and liberties of the Church?

Ans. The State should also aid, protect and defend the Church.

Ques. Has the State the right and the duty to proscribe schism and heresy?

Ans. Yes, it has the right and the duty to do both for the good of the nation and for that of the faithful themselves; for religious unity is the principal foundation of social unity.

Ques. When may the State tolerate dissenting worship?

Ans. When these worships have acquired a sort of legal existence consecrated by time and accorded by treaties or covenants.

Ques. May the State separate itself from the Church?

Ans. No, because it may not withdraw from the supreme rule of Christ.

Ques. What name is given to the doctrine that the State has neither the right nor the duty to be united to the Church to protect it?

Ans. This doctrine is called Liberalism. It is founded principally on the fact that modern society rests on liberty of conscience and of worship, on liberty of speech and of the press.

Ques. Why is Liberalism to be condemned?

Ans. (1) Because it denies all subordination of the State to the Church; (2) Because it confounds liberty with right; (3) Because it despises the social dominion of Christ, and rejects the benefits derived therefrom.

"The above is a Text Book used in classes of High Schools, Academies and Colleges of the Roman Catholic Church."

The wet editors, along with some other supporters of Al. Smith, have been paying compliments to the preachers in asking them to keep silent on political questions. They seem to recognize the fact that preachers still have some influence. The writer does not believe that preachers should be politicians. As a rule, Protestant preachers are not politicians. A politician is one who seeks things for himself. His chief concern is his own interest. Every move is made in the light of what it will mean for him personally.

A statesman is a man who seeks things for his state. He is willing to decrease in order that his state may increase. The true preacher in this present political campaign is a statesman. He is trying to keep the nation sober. He is standing by the Constitution of the United States. He is contending for the separation of church and state. He has the country's interest at heart. He is willing to sacrifice himself for the good of his country. He is fighting for decency, for better homes and for religious liberty and for tolerance. He is warned by wets that he may lose his job. He may. But the man who will not sacrifice himself for a worthy principle is unworthy of speaking as God's messenger. We believe the true preacher has no reason for fear. He is fighting Jehovah's fight. Jehovah gives messages to His preachers today as He did to Jonah. Before our true preachers listen to wet editors and to Roman Catholics who would keep them silent, the breath of their advisers must be clear and their language chaste and their step firm.

In the meantime, you will do well to read a history of "Tammany Hall" in some standard encyclopedia. Too many of our people are ignorant of what is going on behind the scene. They are not aware of what Tammany, the whiskey forces and the church which is opposed to separation of church and state and opposed to religious tolerance are doing in this campaign. Doubtless they

will know within the near future.

—R. B. Gunter.

Pastor J. S. Deaton, of First Church, Calhoun, Georgia, writes:

Just closed our revival last night. We began on the 15th and ran for two weeks. For one month, previous to the 15th, I preached to the church, organizing our forces into prayer groups, after the census was taken and tabulated, and the day we began we had six additions and at the close of the last service 64 had united with the church, 35 of these for baptism. The young, middle-aged and old were all saved, the ages running from 10 to above sixty. Some of the greatest demonstrations of God's power that I have ever seen took place. We closed at high tide and the good work will still go on. A fine, young man, about 25, stopped me this morning and said: "preacher, I am coming Sunday". I think we shall have, by the end of the year, not less than 150 additions. God has given us one of the greatest victories I have ever experienced over sin. The devil and all his forces tried to defeat us, but the spiritual tide ran so high that it swept all evil forces before it. To God be the glory.

SEVERAL THINGS

By W. A. McComb

Have just returned from New Augusta, Miss., where I assisted in an eight-day meeting. It is the county seat of Perry County, in which I was born and lived until young manhood and from which I went away to college. It was a delight to meet so many old boyhood friends and their descendants. Rev. Jack Cranford is the beloved and faithful pastor and is held in high esteem by his people.

Things on the coast are moving along in an encouraging way, with a few exceptions.

One of the exceptions is that Rev. Ben Ingram, has resigned the pastorate of the First Baptist Church of Biloxi. His plans are not yet matured for the future. He is a very fine man and I wish one of our pastorless, Mississippi churches, would induce him to stay in the state.

I can commend him most highly and without mental reservation. He is President of our Harrison County Baptist Pastor's Association and is the appointee to preach the Harrison County Associational sermon in October. This indicates something of the high esteem which he is held by his ministerial brethren.

As far as I know our other Coast pastors are contemplating no change and seem happy in their work.

The Lord is good to us at Gulfport, First Church. The cooperation is encouraging, the fellowship delightful and the communion sweet.

You are giving us an unusual good paper of late. It is a blessing to have an editor who is not afraid to say what he thinks and who thinks straight. It is gratifying to see the courageous and open stand taken by our Baptist preachers generally on the great moral question which now confronts us. This is a day which we should be reminded to vote as we pray, and be sure and vote. For the yellow streak can show itself in a failure to do the right thing under unfavorable and unpopular conditions just as readily as to do the wrong thing under favorable conditions. May Southern men and women yea, may enough American men and women show themselves knights and ladies of the Blue Cord and Heroes and Heroines of the Crimson Thread to make and keep this nation safe for Democracy and consequently safe for humanity. So mote it be.

Pastor J. D. Ray of Starkville writes to Dr. Gunter: I have intended writing you to personally thank you and Dr. Lipsey for your courageous stand against our being carried over bag and baggage to the liquor camp. You are entirely right.

(Continued from page 3)

depends upon it; failure in this means failure everywhere.

Churches should make thorough plans for putting on the Every-Member Canvass in December. No detail should be ignored. The committees to make the canvass should be composed of the very best qualified men and women for the purpose. They should lay their plans and do it some weeks in advance. The committee in each church should not slacken its work until every member has been seen. It should be really an Every-Member Canvass.

Before the pledges are to be taken the members of the church should be thoroughly informed concerning every phase of our denominational work and urged to do their full duty financially. This each lover of the Lord Jesus should gladly, joyfully do. If the Every-Member Canvass is pushed with vigor and enthusiasm it is possible to greatly increase the income for the causes included in the Cooperative Program. There are thousands upon thousands of our people who are not now giving regularly, but who could be brought into the ranks of systematic givers.

3. **Thank Offering at Christmas Time.** The third item in the financial plan of the Southern Baptist Convention is to secure a thank offering at Christmas time. This is to be a special, extra offering made out of gratitude and love to the Master and out of a deep interest in the success of his cause.

As has been stated, this offering is to be over and beyond one's gift through the regular Cooperative Program. No one should for one moment think of reducing his pledge to the regular Cooperative Program in order to give in the special Christmas Thank Offering. This offering is to be a special one. In the case of the agencies having indebtedness, the special offering is to be applied upon such indebtedness. It is sincerely hoped that the Christmas Offering will reach \$2,000,000.00. If this amount can be secured it will bring joy and renewed courage to all of our people, and incidentally it would mean a saving of approximately \$120,000.00 a year in interest—which is no small item. This alone deserves our most earnest consideration and should call forth our fullest liberality.

Southern Baptists have found a clear and practical way out of their financial difficulties. This does not mean that the Convention will be free from debt within one or two years, but if our people will heartily support the plans projected by the Convention it will not be many years until all of our agencies will be free from the handicap of debt and will be enabled gradually to increase their usefulness in our worldwide program. The real goal that we should strive for is the enlargement upon a sound financial basis of all of our work. By a sound financial basis is meant that the Convention should never again allow either all or any of its agencies to become deeply involved in debt. The outlook is very hopeful and the spirit manifested by our people everywhere is encouraging.

This is no time for us to worry about or think about or talk about how we wandered into the dismal forest of Depressing Debt. A road out has been found. It is a plain highway, and if Southern Baptists will travel it we will soon come to the delightful city of Deliverance—a city where all of the inhabitants are contented, happy, and forward looking.

Bro. Chas. Nelson writes: Bro. R. C. Blalock of Memphis helped us here and at Red Bay in our meetings. Preached the Word faithfully and earnestly. Had five for baptism, one by letter at Belmont, seven for baptism and four by letter at Red Bay. Good meetings.

THE ISSUES OF THE PRESIDENTIAL CAMPAIGN

By Rev. John W. Ramsey

No man who does not and cannot vote intelligently has any right to vote at all. He should stay away from the polls. It is the duty of every citizen to inform himself so that he can vote intelligently without having to follow blindly party leaders. To vote intelligently, he should be able to see clearly the vital issues at stake. What, then, are the vital issues involved in the present presidential campaign? The best way to answer that question is by that process known as elimination. So, then, let us proceed to eliminate.

First, the negro question is not an issue, despite what newspapers and cheap politicians may say. What they say is all political bunk with the purpose of "skeering" the ignorant voter. That question, so far as the South is concerned, was settled by methods adopted during the reconstruction period.

Second, the issue is not "sticking to" the Democratic party. The slogan of my boyhood days was, "I'll vote for my party man, if he is a yellow dog". The "yellow dog" philosophy is a thing of the past. True men—men who are men—now vote independently, for principle and the man.

Third, the issue is not political corruption, although the newspapers are trying to make it appear so. Whatever corruption exists today had its roots in Wilson's administration during the world war, and has only just now come to the surface. Both parties are guilty, and both parties are rotten. No organization has ever risen in the history of this nation more corrupt than Tammany—and Al. Smith is Tammany's tool and candidate.

What, then, are the issues? They are two: Prohibition and the Roman Catholic hierarchy. Consider prohibition first. The Republican party adopted a bone dry plank in its platform and then nominated Hoover, a dry candidate; the Democratic party inserted in its platform a so-called dry plank which may be interpreted to suit both wets and drys, adding a "States' Rights" clause which means local option for the states—a method which has already proved a miserable failure. The candidate is the wettest of the wet and does not hesitate to announce boldly his purpose to nullify enforcement in the nation as he has already done in his state, in defiance of his oath of office. To that end, he has selected as the chairman of his campaign committee J. J. Raskob, who has said: "I see an opportunity to perform some constructive service by helping to relieve the country of the damnable affliction of prohibition". To vote for Hoover is to vote for prohibition and a constructive administration; to vote for Al. Smith is to vote for the return of the open saloon with all its attendant evils. All the wets, distillers, and bootleggers will vote for Al. Smith. Can any Christian afford to keep company with that crowd? Bishop H. M. Dubose, of the Southern Methodist church is reported to have said recently: "I do not see how any Christian man or woman can vote for a wet candidate".

The second issue is the Roman Catholic hierarchy. Al. Smith is a Roman Catholic and a member of the Knights of Columbus, a political organization of the Roman Catholic church. If Al. Smith should be elected, no doubt a representative from the vatican at Rome would be established at the national capital. Furthermore, Mexico has been trying to break the strangle hold of the Roman Catholic church. If Al. Smith should be elected, who knows but that he would soon plunge this nation into a terrible war with that country in an effort to reestablish his church in Mexico?

These are the clear-cut issues. A vote for Al. Smith is a vote to establish the Roman Catholic church at Washington and for modification of our prohibition laws. I do not, and cannot, believe that the Christian Protestantism of the

South will indorse these issues. Which will you do—vote for Hoover and governmental efficiency, or for Al. Smith, Romanism, and Rum?

PROHIBITION AND PERSONAL LIBERTY

Arthur G. Staples, veteran editor of the Lewiston (Maine) Evening Journal, printed in his book, "The Passing Age," the following letter from "A correspondent who seems to have taken some offense at our opinion on the duty of good people to obey the law."

All will agree that the following is an unusual presentation of the personal liberty theme. To the Editor:

You seem to take a good deal of delight in telling other people how to live and perhaps that's your business, but it seems to me that you exceed your duty when you arrogate to yourself the right to inform all of those who happen to enjoy an occasional drink of "Scotch" on occasions.

I have been presented a fine bottle of Scotch whiskey for Christmas and it is before me as I sit at my typewriter and indite this letter to you. It bears the label of Sandy MacDonald—a good, fair, well-bodied liquor which I am assured was bought before the war and has been in my friend's cellar ever since. What right has any form of law to make me a criminal if I partake of this gift as it was intended that I do by the giver?

I claim that any such law is an invasion of my personal liberty. I notice that you have referred often in your excellent column to the so-called Bill of Rights which secures to all men and women certain inalienable rights to their personal liberty, which, as you say, are not inconsistent with the rights of others. How do you reconcile your statements?

I have just tasted of this bottle of liquor, I will confide to you, and I cannot see why or how I am invading the rights of any other person on earth. I find it excellent. It warms my stomach; it inspires my thought. I cannot feel, Mr. Editor, that I have wronged the community or added to the lawlessness of the general society in so doing. It makes me tired to be classed as a criminal for any such occasion, and I notify you that before long, there will be a revolt against the sort of stuff that you are writing.

Just to show my independence of such truck as you are writing, I have just taken another drink of the aforesaid most jubilant Sandy MacDonald and I will say to you that it is about as smooth a drink as a Criminal ever put into his system. The second drink, which I shall soon follow by a third, makes me more certain that those who feel their systems require stimulant, should band together; organize, and start a campaign to floor this Volstead business if it can be done.

Now, Mr. Editor, I am no bum and you can't make me a bum. I like a little drink now and then and I have taken a third or maybe it is a fourth and I am more than ever convinced that any man that doesn't is a big idiot. You say this evabion of the law is producing a stage of affairs in our Grear nand Glorious Country. You are wrong. This cuntry is jess as good as it ever was and was a great deal better country and I will leabe it to you f iit wasn't, when we had free rum.

I wan&t to say to you that this Secitch is all right. A lot of it would't do us harm. When we ended stimulaney we need it. My grandafyer was brougr up on rum. They had it in the housd all the time. They dran-j it freely and even the ministew drank it when he came to our housa. It's a pretty knif of a cuntry when a garndson is better than his gundfaher. I can drink this sort of Scuteg all day and not be no worse a citoxen than I was befote. I could drink this whole quaget audd neger quiber an etelash. Bue whay I wneat o f yiu is to remund yiu oncr agaiaian abd agnain thqt you arw dead wronh

ib comsfenging evert bony whu drinls as a bouhm... We ain't crfulals.

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Willie B. FulLe r.

A PRINCELY GIFT

A prominent layman, thoroughly loyal to the Cooperative Program, has sent word to the Headquarters of the Baptist Brotherhood of the South that he will contribute \$100,000.00 as an extra gift to the Christmas Thank Offering to be applied on the debts of the denomination. While he requested that his name be withheld, he authorized the announcement of the gift in the hope that it might stimulate a great many laymen to do something worthy and even sacrificial in this effort.

The information that has come from a number of other prominent laymen throughout the South regarding this Thank Offering is distinctly encouraging. These special offerings are sought from men who are able and willing to make this extra contribution and, at the same time, maintain at least their present standard of support to the Cooperative Program.

Letters of encouragement from other laymen who may see this announcement will be welcome.

—J. T. Henderson.

General Secretary.

HOOVER AND CURTIS

On investigating recently I find that Mr. Hoover is a fine Christian gentleman and a prohibitionist from the heart. Here's what a man who was under him for four years told me: "Mr. Hoover is one of the best men I have ever worked for. He is a teetotaler, a good conscientious man and one of the best business men in the United States, a man of unusual executive ability and would make this nation one of the finest Presidents it has ever had in the chair." I have no reason to believe that the gentleman who said the above about Mr. Hoover has overstepped himself at all.

Here's what another said about Mr. Curtis: "He is a good conscientious Christian gentleman, a steward in the Methodist Church and a man of outstanding ability."

The records of both these gentlemen bear out these statements concerning them. Mr. Hoover is a Quaker, as well as his wife and family, and I am sure that those of us who are familiar with the Quaker doctrine would not object to having a man of that faith for President of the United States, but God forbid that we ever have a man of Smith's disqualifications in the President's chair—rum and Romanism and the so-called Democratic party, which is now the Roman Catholic clerical party, hide, hoof and hair.

Now, reader, I am a Democrat, have never been anything else and never wanted to be anything else, but excuse me please from the so called Democratic bunch this year—if that is Democracy then I don't know what Democracy is.

—One Who Knows.

The Canadian Baptist says: Perhaps there never was a presiding officer so ponderously impressive as was George W. Truett, standing with upraised gavel, announcing an item in the program, in grave accents that penetrated the vast hall, and with a look on his face as if he proclaimed the day of judgement. The congress loved him, and what is more to the point, did just what he said. And he was punctilious. There must be no walking and talking in the hall while addresses were in progress. Everything was as silent as a church service on Sunday. Even to the doors there was silence. The reader is invited to exercise faith in the truth of this statement.

STEWARDS OF A NATION

or

WHY WE SHOULD VOTE FOR HOOVER

1. According to Funk & Wagnalls Standard Dictionary, "A steward is one entrusted with the management of estates, or affairs not his own; hence one who manages or disburses for another or others", and stewardship means, "The office or duties of a steward, hence the duty of dispensing as an accountable person".

Christian stewardship, therefore, means that Christians are entrusted, while in this world, with the management and disbursement of affairs or estates which belong to God.

2. The above definitions are generally accepted as being true. If they are true, we must either confess that every Christian is a steward of all his possessions or deny the fact that his possessions belong to God. If we say his possessions do not belong to God, we deny God's Word and make Him a liar (Ps. 24:1; Jno. 1:3). If we say his possessions belong to God, we, thereby, admit that he is managing the affairs or estates of another, and that he is, therefore, steward of all his possessions. (Rom. 14:12; I Cor. 3:11-15).

3. One of the things we all possess is a country. While we say, "My country", or "Our country", we realize that it is not really ours, but God's.

"My country, 'tis of thee,
Sweet land of liberty
Of thee, we sing."

Since this country belongs to God, and since we, at present, have the responsibility of managing the affairs of this country, we are, therefore, stewards of the nation.

4. As stewards of the nation, we are to so manage her affairs that God will be glorified in and through her.

5. We manage the affairs of this nation by electing men to the various places of leadership and supporting them while in office.

6. If God is to be honored in and through this nation we must elect God-fearing and God-honoring men to places of leadership throughout the nation.

When, therefore, two men are running for the same office and we are called upon to decide which one shall be our leader, we should, as stewards of the nation, vote for the one who will, in our judgment, come nearer enabling us, as a nation, to glorify God.

7. We can, by comparing Smith's record with Hoover's, tell which one would be more apt to lead us, as a nation, to glorify God.

(1) Smith's record:

(a) According to undisputed reports, Smith's record has, during his twenty odd years of public life, been FOR open saloons, legalized gambling and legalized prostitution; and AGAINST the home, the Church, the Sunday School, the day school and Sunday observance.

(b) Smith is subject to a foreign ruler, the pope of Rome, who is said to have ambassadors to nearly all the principal countries of the world, has a secretary of state, creates counts, etc., of the Holy Roman Empire, claims temporal sovereignty and the right to release his subjects from their oaths of fealty and loyalty to kings, presidents and other rulers. In other words, according to the teaching of Smith's church (and he is said to be a devout member of his church), the pope can release him from his oaths of loyalty to our government and to our people, and in that case his relation to our Constitution and people will be the same as if he had never, in all his life, made a single promise to the American

people; his allegiance will be to the Holy Roman Empire.

(c) Smith does not (as a good Catholic) believe in, nor does he recognize the laws of our country regarding the marriage relation. He, therefore, looks upon my mother and my wife and every other Protestant mother and wife as prostitutes and our children as bastards.

The daily papers a few months ago announced the marriage of Smith's son to a young woman. The ceremony, according to the papers, was in accord with the laws of our land, but Smith would not allow the young couple to enter his home until they had been married by a Catholic priest.

(d) According to "one who knows", Smith is at present a heavy drinker, and is absolutely opposed to prohibition.

(e) Smith has time and again repudiated the Democratic platform on prohibition.

(f) Smith has selected John Jacob Raskob, a wet Republican, as Chairman of the Democratic National Committee. Raskob stated to the press that he had accepted the position as Chairman of the Democratic National Committee because he saw "AN OPPORTUNITY OF PERFORMING SOME CONSTRUCTIVE SERVICE BY HELPING TO RELIEVE THE COUNTRY OF THE DAMNABLE AFFLICTION OF PROHIBITION".

(2) Hoover's record:

(a) According to undisputed reports, Hoover's record has, during his public life, been AGAINST open saloons, legalized gambling and legalized prostitution; and FOR the home, the church, the Sunday School, the day school and Sabbath observance.

(b) Hoover is not subject, so far as is known, to any foreign ruler or government.

(c) Hoover believes in and recognizes the laws of our land regarding the marriage relation.

(d) Hoover not only believes in prohibition, but, according to all reports, practices it.

(e) Hoover is for a constructive program.

8. Would we, as a nation, come nearer glorifying God with Hoover as our leader than we would with Smith as our leader? If so, we should, as stewards of the nation and as stewards of Almighty God, vote for Hoover.

* * *

The church should not enter into politics, but the church should give her message to politicians.

* * *

Not a single case has ever yet been found of a Christian of great enthusiasm, rich in experience, an ardent personal worker, devout and consecrated, who has not before he reached this stage settled the property question between himself and his Lord. Let common sense and daily experience answer whether it is necessary for a man to learn the importance of his proper relationship to things.—M. E. Melvin.

Brother G. H. Suttle began his pastorate at Lucedale, Aug., first, leaving the work at Heidelberg in good condition, where a good home has been bought for the pastor, church well organized in every department, many accessions to the church in the past three years. Brother W. A. Roper helped in the recent meeting to the delight and uplift of the church. One was baptized.

The Pope at Rome has in many European Countries, an ambassador or representative as the civil governments do. If Smith would be elected president of the United States, an effort would doubtless be made to have the Pope thus recognize him as a temporal sovereign like the King of England. And of course the man, who as governor of New York kissed the papal ring, would be glad to welcome the papal representative.

Mississippi Woman's Missionary Union

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Our Watchword

"The Union's Watchword for this year, 'Enlarge—spare not—lengthen—strengthen', together with our enlarged program, summons us to seek Paul's source of strength, 'I can do all things through Christ which strengtheneth me'. It must be our universal desire, our individual reliance."
 —(Mrs. Cox.)

As August wings its flight toward the middle of the month, and we realize that we have only four months remaining to prove our desire to live by this Watchword, certainly it behooves us to busy ourselves. As individuals what are we doing to reach our Ruby Aims.

Our President, Mrs. Aven, brings the splendid suggestion that we give to the remaining four months a portion of this Watchword, each of these months claiming special service.

Thus September we will ALL consider carefully and prayerfully that important word, "ENLARGE". Oh beloved, how we do need to enlist others. How we do need to look after the organization of other churches.

In October we will "SPARE NOT" our physical or mental or moral strength, as individuals, or societies or officers but will put forth every endeavor to bring VICTORY.

Then in November we will be ready to "LENGTHEN" our cords, and in December even more ready to "STRENGTHEN" our stakes.

Our First Vice-President, Mrs. W. Y. Quisenberry, will have an article in the next issue of the Record on September's Word. Read it to yourselves, then to your society, then at your association. And pray earnestly as you read.

Three other Vice-Presidents will follow in due time with messages on the others Words. Watch for them, and study them.

We have many important things waiting for space on the page, but the article from our own Pearl Caldwell has been here for some time; and it is worth our consideration, so space is given it at this time.

We are so thankful that since it was written the war seems to be over. A number of our missionaries are preparing to return to their beloved fields. We are going to stand by them as they go. We are going to be faithful even to sacrifice in our gifts to the Lottie Moon offering.

Programs for the Week of Prayer for State Missions will be mailed out early in September. We will as nearly as we can all observe the first week in October—October 1-5. We will get ready for it by praying daily till that time, will we not? Remember the Week specially in your society meetings.

God's Blessings

In the Providence of God, Miss Heo Siu Ying, graduate of Effie Sears School for Girls and for ten years teacher in the same school, later pupil in Nanking Bible School, was two months before graduation with the whole school driven out by the "Reds" with only the clothing on their backs, when that city fell last March. Coming home full of His Spirit she fell right into work here in her own country. For months many hearts had united in earnest prayer for the outpouring

of His Spirit in revival in our field. Surely God sent her to us.

Miss Heo and the writer have just finished a fall campaign holding meetings in thirteen different villages. No, we did not travel thousands of miles or even hundreds of miles, but we did see thousands, yea hundreds and thousands of people who know not our Saviour. Village after village was passed in which there is still one who names the name of Jesus. They still bow down to the gods made with their own hands.

We always stopped in villages where there are some Christians, and how gladly did they receive us. These Christians gave us the very best they had. The rooms were always small, about 6x10, and usually about full of household belongings, here the three or four pieces of furniture belonging to the new bride, and there half filled with the grain bins. Always there was the "comfortable" brick bed. On this Miss Heo spread her bedding roll and I, because of my U. S. A. bent for liking soft bedding, always have a camp cot along, which for lack of room must be stretched across foot of her bed, her bedding extending underneath my cot. We always take our bedding with us in this land where there is not plenty and to spare of anything.

Could your eyes glimpse the interior of these rooms which afforded us grateful shelter, I think you would have said "filthy". Any way, we were thankful for big newspapers with which we could paper parts of each room, cover dirty tables and the like.

These peasant homes are always made of sun-dried bricks, with the thatched roof and mother-earth floors. You would be surprised what one-half hour of touches here and there can do for a place like this and how really comfortable we were, cooking, eating and sleeping all in the same room.

Miss Heo being of one of the better class homes and for years having been in boarding schools, knew nothing of life like this. And but for the burning desire in her heart to tell others of Christ and His love she would still be teaching and have more of the conveniences of life, but these she gladly gives up for our Lord whom she loves supremely, often saying "My Saviour had not where to lay His head and He came from His home in glory to suffer in this sinful world for me. Shall I not gladly spend and be spent for Him?"

We traveled from village to village in the big springless oxcart, made fairly comfortable by spreading our bedding bags in the body of the cart and sitting flat down on these, sometimes our mode of travel was the big wheelbarrow pushed by one man and pulled by another.

The people were gathered here in the village church, there in the girl primary school, other places in Christian home, and when the weather permitted, in the courtyard of the home.

How the women and girls did drink in the messages. Souls were saved and His hungering little ones fed on 'the bread of life'. It thrilled our hearts to see the poor blind woman of 74 years, who confessed that excessive anger had caused her blindness, find comfort and peace and life eternal through trusting in the blood of Christ, our Redeemer, and then to see her act as peacemaker among her neighbors. Friends

you cannot know what Christ means to these who sit in darkness till you know something of heathenism. Then too, it was a joy to see the bright, young boy give his heart to Christ and beg for Bible and Christian literature. These and others are the testimony to the saving power of His word.

So simple, so earnest were her messages, that even the illiterate women could understand and yet so spiritual and full of richness from His word that the educated were fed and enriched. Christ, our Saviour was lifted up and signified. The Way of Life made so clear that even a child could understand. Many weak in the faith were brought to the full assurance. Her heart was especially tender toward the "hoping for Heaven" ones. She, herself had suffered for many years for Heaven but without that sweet assurance of everlasting life through Christ's blood. It is her joy to lead these women and girls into perfect trust in the shed blood of Christ Jesus, our Lord.

Many who had harbored little jealousies, enmities and factions in heart forgave and were restored to sweet fellowship. One lady teacher in former meeting felt she had gotten everything out of her heart except one wrong which she felt she could never forgive but which rankled in her heart. While we were in her church she sent the letter to this former class-mate, not saying she was ready to forgive her, no, not that, but beggning to be forgiven. O, the joy that was in her heart after this letter had gone. There were those who wept bitterly over their sins, those who wept bitterly over the great sufferings of Christ, our Saviour, for us, and those who overflowed with joy and that joy is set before us. O, the comfort and peace in knowing our Saviour saved us, saves us now, will eternally save. We praise His Holy name.

—Your sister in Christ,
 Pearl Caldwell, Shantung, China.

While at Northfield I had the privilege of talking with Mrs. Henry W. Peabody, who is leading the women for law-enforcement. She rejoices in the resolutions as recorded on pages 14-15 of the Chattanooga W. M. U. minutes. She expressed hope and faith that we Southern Baptist women will "vote dry" in the approaching November election. If you wish several convincing posters and leaflets you may secure a package for 25 cents from the Woman's National Committee for Law Enforcement, 1 Arsenal Square, Cambridge, Mass.—Kathleen Mallory.

If date on your subscription shows August, 1928, renew at once.

W. B. Yates has resigned the church at Dermott, Ark., and is available for work as pastor or evangelist. He is an alumnus of the Fort Worth Seminary and has been in the pastorate 16 years.

Brother O. L. Kimbrough, Moderator of Grenada County Association, is visiting at McMinnville, Tenn. He writes that the meeting of the Association has been postponed from Sept. 5 to Sept. 19.

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which must accompany the notice.

East Mississippi Department

By R. L. Breland

Fellowship

The Fellowship Baptist Church, Choctaw County, closed out a good meeting last Saturday. Rev. O. P. Breland of Crawford is the pastor and the writer did the preaching in the meeting. Congregations were large and interest was good throughout. Some of the results of the meeting were a revival of interest among the members, and 16 additions to the church, 15 of which were by baptism.

Four new deacons were elected and ordained at the close of the meeting, namely: Homer Brooks, Wiley Dobbs, Olen Franklin and Edgar Lewis, four of the finest. The pastor was assisted by Rev. W. J. Dobbs, three deacons of the church and the writer.

The writer was pastor of this good church for several years and he has no more loyal friends than these splendid people. He baptized more than 100 into the fellowship of this church during his pastorate. There are now more than 200 members enrolled. It was a pleasant week spent here with these dear friends.

Notes and Comments

Sorry to find Rev. C. H. Dobbs of Mathiston unwell, but glad he is recovering; also Rev. J. W. Dobbs is in poor health.

Pastor Selmer Mullins held a successful meeting at Lollar's Grove Church, near Mathiston, last week. Twelve were added to the church.

Evangelist A. D. Muse recently assisted Pastor Chas. A. Loveless in a revival meeting at Eupora. He is now at Dallas, Texas, in a meeting.

Pastor West of Ackerman was recently with Pastor J. W. Hicks in his revival meeting at Mathiston. A goodly number was added to the church. The church at Mathiston had added a number of Sunday School rooms to her building and

now has a convenient workshop. Bro. J. M. Harvey is Superintendent of the Sunday School, which has been A-1 for two years.

Rev. T. J. Smith, who has been pastor of churches in Missouri for some years, was visiting his parents near Mathiston and so was in the meeting at Fellowship most of the week. He closed out a splendid meeting with Pastor Lynch at Sturgis the first Sunday and is with his cousin, Rev. J. B. Smith, at Cassilla this week. It is the writer's purpose to be with Bro. Smith for two weeks meeting in Missouri in September.

THE REVIVAL AT LEXIE

Rev. S. G. Pope, pastor of Magnolia Baptist Church, came to us Aug. 4th and remained through the 10th. The readers of this report who have heard Bro. Pope know something of the feast of good things from the Word of God the people of Lexie enjoyed. He spoke the truth in love. He exalts Christ above all others. His method appeals to all classes. Parents and children, landlords and tenants were made happy in the house of God. More than once the Spirit was so much in evidence in our midst tears flowed freely as we listened to the story of the cross. A full gospel is always safe, sane, and effective. Twelve were added to our membership. Among that number were two fathers, three mothers.

Our own E. Ray Izard led our singing. Izard is principal of our high school, but is ready to do every other good work. If there is such a thing as a prince among laymen Izard qualifies. Humble, efficient, willing, prompt and regular, at the house of God.

We are indeed happy as we think of the good fellowship and the spirit of cooperation which prevailed throughout our membership.

—W. F. Hutson, Pastor.

WALTHALL REVIVAL

The past week I had the pleasure of assisting Pastor S. E. Carter in a good meeting at Walthall, the county site of Webster.

The Lord blessed the humble testimony to His gospel with twelve souls who made profession of faith. The crowds were large and the interest good. Seemingly the church was much strengthened.

Beautiful indeed is the splendid spirit of cooperation and appreciation between pastor and church. This condition has brought a very gratifying growth in their church life since we were with them three years ago. May they share richly in the choice blessings of our Father.

—J. M. Spikes, Derma, Miss.

Advertisement in Syracuse Journal: Parrot for sale cheap. Must leave city.

Dolly (weary of sermon, in audible whisper): "Mummy, if the church caught fire, would he stop then?" Punch.

The Orphanage Signal

Conservative

I want to express my appreciation to the large number of Baptists who so readily responded to our needs given out through the Record. We greatly appreciate it because when we issue the call, we are at the time in need of the articles mentioned.

The health condition of our children is excellent at this time, and it means a great deal to us.

We have greatly appreciated the number of visitors who have called to see us. If you would come in our midst you will leave with a vision of our great institution.

I feel that all we need to put our institution on a living basis is for Baptists to realize what the institution is and their obligation to it. If Baptists would only realize that these are their children, assigned over to them by the laws of the State and are as much your children as if you had adopted them in your own home, with every opportunity and advancement of the child, depending on that which the Baptists give. They would not be satisfied until these children had the necessities of life.

Mississippi Baptists simply do not realize what it takes to operate an institution of this size. May I give you the figures of the 1928 Manual of the operating expenses last year of the Southern Baptist Orphanages? The list is as follows:

Alabama, 231 children, \$61,883.32, \$190.00 per child.
Arkansas, 93 children, \$23,879.59, \$237.00 per child.
Washington, D. C., 40 children, \$10,000.00.
Florida, 195 children, \$44,314.38 \$184.00 per child.
Georgia, 338 children, \$74,696.00, \$254.42 per child.
Illinois, 97 children, \$20,671.99, \$213.11 per child.
Glendale, Ky., 235 children, \$32,514.6, \$140.20 per child.
Louisville, Ky., 229 children, \$43,777.69, \$172.18 per child.

GOV. AL. SMITH AS PRESIDENT

He is sure of Tammany Hall vote, for he is their candidate and a member of the Hall, and their influence in New York City, including all the underworld of New York City, Chicago, Pittsburgh and other cities having a majority of foreign and alien population. While he will not carry six counties of the State, New York City is 75% foreign, vote and whiskey sympathizers to carry the State Democratic, he has New Jersey and Maryland control. The bid set out for a running mate for Al. Smith caused the Democratic leaders in the Southern States to elect as many Smith delegates as possible. There was a test vote at the Mississippi State Convention; out of 300 present there were only six or seven for Smith, and yet there were 9½ votes at the Convention for Smith out of nineteen. Gov. Bilbo made Dr. Bailey his proxy, and he

Louisiana, 175 children, \$40,000.00. Mississippi Baptist Orphanage, 207 children, \$24,881.96. This includes repairs, improvements and equipment amounting to around \$6,000.00.

Missouri, 199 children, \$35,820.00, \$180.00 per child.

New Mexico, 34 children, \$6,000.00.

North Carolina, 700 children, \$195,793.74, \$293.65 per child.

Oklahoma, 150 children, \$38,950.32, \$271.60 per child.

South Carolina, 335 children, \$100,000.00, \$332.15 per child.

Tennessee, 202 children, \$37,134.01, \$185.00 per child.

Texas, 700 children, \$171,056.00, \$285.00 per child.

Virginia, 265 children, \$73,129.51, \$273.89 per child.

I have given you these figures in order that you may be enabled to compare the expense of your Orphanage with that of other states.

Now while you are thinking on these figures, think of having sent to your Orphanage through the Co-operative Program for the month of May \$157.55, for June \$461.95, and July \$488.51. We have at present over \$2,200.00 worth of bills on my desk which cannot be met. We are not receiving enough to pay off our help, to say nothing of running expenses.

I am sure you are getting tired of these reports each week, but you are not near as tired of them as I am of carrying the burden and embarrassment. Pray for us and do what you can towards paying up your pledge.

Our Needs

Night shirts for the boys of all ages, little suits for boys from 6 to 10 years of age. Overalls.

Shoes for the little girls, sizes from 1 to 3, gowns for the little girls.

—B. E. Massey,

Supt. Miss. Baptist Orphanage.

could not vote. Senator Robinson seems to have canvassed for Smith some three weeks when he was running for Governor. Senator Harrison has a job until the election to work in the Southern States for Smith. He says he had rather remain Senator than have a cabinet office. The most of the politicians, those holding office, bootleggers, and Democrats that feel they should vote for a man that is against the Constitution because Tammany Hall engineered his nomination, compromise platform that he repudiated and then secured for Smith's acceptance such as it was.

—W. H. Patton.

"Shucks and shillin's!" said Aunt Mirandy, as she looked at the salesman on the other side of the counter in perplexity, "if I ain't gone and fergotten what I jest a little while ago remembered dat I'd fergotten."

BROOKHAVEN ON LYNCHING

I have just read your "Resolution against lynching" in The Baptist Record of July 12. Let me say that like you I detest lynching, with all my mind and heart! Oh, for the day when it will be a thing of the past, for it is a stench—a moral black spot—on any people!

But we have no effect without a cause. If you remove the cause, the effect will remove itself. Upon this principle, the successful doctor cures his patient. What is the cause of lynching? Let us find the cause, go to work and remove it and lynching—with all its blackness and horror—will fade away like a fog on a clear Spring morning.

The CAUSE of lynching is the failure of our executive officers—from the Governor down—to enforce our laws. I am referring to no particular violation, and I need not cite the reader to cases in which the guilty "come clear", "got by" or "was pardoned".

It will be very difficult to remove this cause because there is such a great number of men who get their "bread and butter" by pulling the criminal out from the clutches of the law and justice—regardless! Hence the people have no confidence in the criminal getting his just dues at the courts, so naturally they take the execution of the law into their own hands and often go to horrible extremes in meting out justice. If what our missionaries tell us is true I do not doubt it, we would learn a valuable lesson in the execution of law, from the dark, benighted Africa. Over there the accused is held guilty until he proves his innocence. If he fails to prove he is not guilty there is only one penalty—his head is cut off stuck on a long pole, hoisted in a public place and remains there 30 days. There is the penalty for any and every violation of the law and that penalty is faithfully meted out every time—to any and everyone. I am not asking for their kind of penalty, but am pleading for the faithful execution of the law—without fear or favor!

Hence, they have no lawyers. They would starve to death over there. They have no lynching. It is not needed! The people know the criminal will get justice without it. If our people had only that same confidence in the execution of our laws the abominable lynching would be no more.

Reader, you know I'm right.

—J. L. Williams,

Enterprise, Miss., (R. 3)

AL SMITH vs DEMOCRACY

There has been so much said about Al Smith for president and about the Southern Democrats having to vote for the Democratic nominee for President, it makes me want to ask a few questions. Now, we believe in Democracy, but there are certain fundamentals that go to the making of Democracy, and these great principles are what make us Democrats. We believe in the great Democratic form of government, of the people, by the people, and for the people, guaranteeing equal rights to all and special privileges to none. We believe in free

speech and white supremacy; we believe in separation of church and state, in a progressive government uplifting to humanity socially, morally and religiously, we believe in prohibition and the strict enforcement of the laws of our land.

A great majority of our people believe in prohibition; if they did not the law would be repealed. Now, Al Smith, if elected President of the United States, cannot and will not repeal the prohibition law, but he can do worse than that! He will, if elected, have all to do with the enforcement of the prohibition law, by his appointment to those important positions and it would be far better to have the law repealed than to have the law and to make no effort to enforce it.

The Democrats at Houston built a platform for the nominee to stand on and in that platform they put a dry plank. Mr. Smith, the Democratic Nominee, refuses to stand on or near that plank. Now, let me ask, who is the best Democrat, the man who is in the Republican party but believes in the great fundamental principles of Democracy or the man who says, "I am a Democrat but your platform and your Democratic principles are all wrong"? Then Mr. Smith goes into the Republican party and selects a man as chairman of the National Executive Committee who belongs to the Catholic Church and is an officer in the association whose soul purpose in organization is to destroy prohibition, who says he accepted this position because he saw the chance to be of service by helping rid the country of the damnable affliction of Prohibition. Now, this is not deserting the party but he is in the Democratic Party not because he believes in Democracy but because his views on public questions are so rotten that the Republican Party wouldn't have him. Then he comes to the Democrats and says, "I am the only man who can beat the Republican Party for President". I had rather loose with a man fighting for right principles than to win with a man who is fundamentally wrong.

Our forefathers came to this country seeking religious freedom. For this freedom they fought, bled and died and they established this great Democratic form of government of ours. Mr. Smith belongs to the Roman Catholic Church whose history shows and teaches that they believe in ruling the world with an iron heel, forcing everybody to accept their religion. That is contrary to Democracy. Have we got to lay down the great fundamental principles of Democracy and religious liberty and support Al Smith for President just because a few whiskey heads and politicians got control of the Convention and nominated him? I would say "NO". Personally, I believe the man that is to hold the steering wheel of this great nation of ours for the next four years should be a man who believes in Eternal God and not the Pope at Rome and believes that Jehovah God rules the destiny of the nations, as well as the destiny of men.

—J. P. Walsh.

AN UNSOLICITED RECOMMENDATION

Without being asked, I want to say a word regarding Brother O. H. Richardson, who recently resigned the psatorate of Tate Street Church at Corinth.

It has been my good pleasure to know him intimately for three years, and having had opportunity to observe his work, and to know him having been with him in three meetings in many ways.

He is a good, strong orthodox preacher, and well qualified from an educational standpoint, and as a pastor I know of no man whose work I can recommend more highly than that of Brother Richardson.

Mrs. Richardson is also an excellent woman, deeply spiritual, and fully consecrated.

Any church, or group of churches in need of a pastor would do well to get in touch with him.

—C. S. Wales,
Ripley, Miss.

Some Meetings

The first meeting with which I was connected was held on July 4th, with D. O. Horne at Lorman. In point of interest and attendance it was a good meeting. We had seven additions, all for baptism. There are a few evangelistic preachers there. Brother Horne and wife are doing a wonderful work at Lorman and Fayette.

Dr. H. S. Sommers, of Madisonville, Ky., was with me at Shady Grove church in Copiah County. In former years I had had him in three different meetings. He is truly a great preacher and a lovable character. The Lord gave us a great meeting, and made us happy. The results of the meeting were twenty-seven additions, and a revived church. During the meeting the people read 6393 chapters in the Bible.

Dr. B. C. Ingram, of Biloxi, was with me at Rehoboth Church in Rankin County. There, too, the Lord gave us a gracious meeting. Ben brought strong messages, and did much personal work. The people prayed and read the Bible. God answered prayers and gave us thirteen for baptism. Dr. Ingram has resigned at Biloxi. He is a good man to keep in this state. I hope God will direct some church to keep him in Mississippi.

My home church, Bethlehem, has just closed the most wonderful revival in the history of the church. Brother H. C. Clark, of McAdams, did the preaching. God gave the increase, and there were about seventy additions. We are all happy and praising God.

—A. A. Kitchings.

DON'T FORGET TO PRAY FOR US

Paul asked that the saints at Ephesus pray for all the saints and particularly for him, that utterance might be given unto him, that he might open his mouth boldly to make known the mystery of the Gospel. I press this plea in behalf of your Evangelistic Staff. News from Brethren Kyzar and Smith indicates that they are very busy these days

and they and their helpers are laboring hard for the furtherance of the Gospel. As your representatives we are seeking to go out into the highways and hedges and we need your prayers. As for myself, I preached fifty-one times during July, besides some talks that might not be called sermons. Up to date (8-8-28) in this month I have preached sixteen times and taught the Bible section of the Sunday School Normal Manual. From this you can see that I and my helpers have been busy. The results in accessions to the churches have not been large, but the work of the Evangelists is not only to add new members to the churches but also to develop and enlist the membership. In this important work, your representatives need, deserve and crave your prayers that we may have tact, grace and boldness to do the right thing and do it in the right way.

With a few days for rest along my time is taken till the middle of October. I am your servant, brethren, and if you can use me during the rest of the year anywhere, anyway, let me hear from you.

Brother W. L. Compere, a recent graduate of Mississippi College, is working with me at this time and he is proving a helper indeed.

Thanking you for the confidence expressed in placing us in this important work and pleading for your prayers that we may do well the work to which you have called us, and praying God's blessings on all the workers during this great Harvest Season, I am

Yours in Christ,

—Bryan Simmons.



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

This is a long, hot Summer day, and has been full of duties. I will only take the time now to say that I am proud of what you have done in the past six months, and that I want us to keep up our record in the months to come. We want to do all we can for Miss Gladys Andrews, our B. B. I. girl, and send at least \$160 for use for her. I don't mean all at once, but we want to send as much as we can for her when school opens, next month.

Are you all having a good time, eating watermelons and peaches, and going to picnics? I hope you are making the best of these last vacation days.

With much love,

—Mrs. Lipsey.

B. B. I. Girl

Brought forward	\$82.45
Verna Mae Byrd	.10
Louise Roberts	1.00
Tommie Loyd Hodges	.10
Imogene Ross	.20
Olga Marjorie Halbert	.50
	<hr/> \$84.35

Porterville, Miss., June 23, 1928.

Dear Mrs. Lipsey:

We have written you and saw our letter in print. We are daily Bible readers. We have written work to do in our S. S. We are two girls in the Junior Class. Mrs. Ida Rush is our S. S. teacher. We think she is sweet as can be. There are four in our class. We are both brunettes. Our meeting starts the third Sunday in July. Our pastor is Bro. J. H. Newton, and we think he is fine. We help Mother with the turkeys and chickens. She is going to give us \$5.00 for helping her with them. We are enclosing 50c for the orphans. Your friends,

Hazel & Marguerite Caraway.

You'll always see your letter in print, girls, if you wait long enough. It's fine to have the turkeys and chickens to help with and get the money. Thank you so much for the 50c.

Coffeeville, Miss., June 24, 1928.

Dear Mrs. Lipsey:

I am a little girl 11 years old. My birthday is the 20th day of August. Who is my twin? I am enjoying this Summer by going to Summer school. My Grandmother on my Daddy's side is very sick with dropsy, and my Grandmother on Mother's side is also sick with the rheumatism. Both my Grandfathers are dead. I am sending 10c to the orphans, which I earned myself, and hope all the other little girls and boys will send all they can. With love, I will close.

Martha Schmitz.

I like to hear of your earning the money, Martha. How did you do it? Maybe the children would like to know. Thank you.

Magee, Miss., June 25, 1928.

Dear Mrs. Lipsey:

I am a little girl 10 years old. I will be in the sixth grade next year. We have been having a Daily Vacation Bible School over in the Baptist Church. We had a good time going to it. Our teacher asked us if we would like to have a commencement at the end of our school. We told her, yes. So we did. We had plays, songs and other nice things that night. I go to S. S. and church. I am a member of the Magee Baptist Church. I go to B. Y. P. U. and to the G. A.'s. We get The Baptist Record. I like to read The Children's Circle. I am sending you

\$1.00 for the Orphanage special. I guess I had better close. Your friend, Mignonne Lockhart.

I was so glad to see you, Mignonne, the Sunday I was in Magee lately. I know you enjoyed the D. V. B. S. We certainly appreciate your sending the \$1.00.

Sanford, Miss., R. 1, June 29, 1928.

Dear Mrs. Lipsey:

I am a girl 13 years old, and weigh 126 lbs. I am sending some for the Orphanage. Wish I could have sent it earlier, but hope it will get there in time for the June campaign. I have 6 sisters living and 3 dead, and 6 brothers living and my Father and Mother and Grandfathers and Grandmothers are still living. I'll leave more space for someone else. Your friend,

Nettie Morgan.

Thank you, dear, and now that, with the help of so many of you, we have raised our Orphanage money, we must stress the B. B. I. fund, which will soon have to be paid, as much of it as possible. Will you help on that?

Brooksville, Miss., June 25, 1928.

Dear Mrs. Lipsey:

My little sister, Mettie, and I want to make you busy today. We are sending \$1.00 each. Our Grandmother gave it to us to send. We are happy to help the orphans.

Your little friends,

Mary Dell Holmes.

(This is for the building fund.) That is the exact way I like to be made busy, Mary Dell and Mettie. It never worries me the least bit. Thank you so much. I'm glad you've got another nice Grandmother. We thank you all three.

Cleveland, Miss., June 27, 1928.

Dear Mrs. Lipsey:

This is my second letter to you. I'm sending \$1.00 to help out in raising the \$100 in June for the Orphanage. I intend to visit the Orphanage this Summer. Your friend,

Lillian Crosby.

And it was good help, too, Lillian. I hope you have been to see the orphans and Bro. Massey. As you are thinking about going back to school, don't forget that we must soon send our money for Miss Gladys, our B. B. I. girl, to go.

Oxford, Miss., June 22, 1928.

Dear Mrs. Lipsey:

We are two readers of The Children's Circle. I, Marguerite, am 10 years of age, and I, Holcombe, am 8 years of age. Mother takes the Record, and we read every letter that is published. We enjoy reading them very much. We are sending 50c for the orphans. We earned this money ourselves. We want to be members of The Children's Circle. We attend S. S. as regular as possible, and that is most every Sunday. Love to all the children.

Marguerite and Holcombe Waller.

Thank you so much, children, for the money, and I wish you had told us how you earned it, so that the others might know about it. Come again.

Enterprise, Miss., June 21, 1928.

Dear Mrs. Lipsey:

I am a little boy near 6 years old. I have 1 brother and 3 little sisters. We are each sending 10c for the orphans. I have never been to school, but hope to go next Fall. Your friend,

Chesley McKee.

When 2 brothers and 3 sisters send 10c apiece, do you know how much it makes, Chesley? It makes 50c, and I am very much obliged for it. And wouldn't it be nice if

you would all send the same, 10c apiece more, for the B. B. I. girl?

Smithdale, Miss., June 22, 1928.

Dear Mrs. Lipsey:

We are the G. A.'s from Hebron Church. Our leader is Miss Lottie Lee Moore. Will you accept our little offering for the Orphanage? We love to give to them. What else do you want us to do next?

Geneva Wells,
Christine Smith,
Jeannette Keith,
Annette Moore.

Thank you so much, dear girls, and thank you, too, for your questions, for I do want some help for the B. B. I. girl, who will soon be going to school again at the Baptist Bible Institute.

Winona, Miss., June 11, 1928.

My dear Mrs. Lipsey:

I am a little country girl. I have 6 sisters and 1 brother, also Mother and Daddy. I have brown hair and eyes. I can help Mother in so many ways. I love the children's page best. This is my second time to write. When I wrote before some of my letter was not printed. I will close. Love to all,

Elnora Powell.

Of course, you can help Mother a whole lot, Elnora, and I'm so glad you are doing it. If I left out any the other time, I haven't this time, have I? Come again.

Sallis, Miss., June 14, 1928.

Dear Mrs. Lipsey:

I am a little boy 8 years old. I will be in the third grade next year. I go to S. S. every Sunday. We are building a new church, and it is nearly finished. I am sending you 25c for the orphans. Yours truly,

Wesley Kuykendall.

You thought your letter was never going to be printed, didn't you, Wesley? Well, I knew it was, and here it is, tho' late. We are obliged for the money, and now you must soon send us some more, for the B. B. I. girl.

Lexington, Miss., June 15, 1928.

Dear Mrs. Lipsey:

How are you getting along these pretty days? All right, I hope. I wrote you a letter to The Children's Circle. I had in my letter enclosed 25c for the Orphanage. I forgot to put the 25c in my letter, so I am doing it now. Your little friend,

Edwin Evans.

Well, Edwin, if you ask me, I'm feeling the heat right much. I hope it agrees with you. Thank you for the 25c.

Glendora, Miss., June 13, 1928.

Dear Mrs. Lipsey:

Here I come again to send \$2.00 on our promised \$100.00 to the Orphanage. My chickens will soon be large enough to sell to help the B. B. I. girl. I am having a good time with my air rifle during my vacation, but the biggest job is keeping it in shot. Daddy gave me the rifle for making good grades, passing to the sixth grade and getting on the Honor Roll. Your little friend,

Ray Foster.

Well, how are your chickens now, Ray? I'm sure they are big enough to bring a good price to help on Miss Gladys' school expenses.

Sallis, Miss., May 11, 1928.

Dear Mrs. Lipsey:

I am a girl 12 years old, blue eyes, fair complexion. I go to S. S. and preaching. I belong to the Junior Class. I live in the country, and love to hear the birds sing and I love the flowers. I have two sisters and two brothers. My little brother is 6 months old. Mrs. Lipsey, do you remember Dora Mae Tillman? I used to go to school with her. I am in the sixth grade at school. The Sunbeam banner of McComb was beautiful, wasn't it? If you will excuse me, I will send an offering

next time. With love and best wishes, Yours truly,

Theresa B. Howard.

P. S.—I have a little pet calf.

Of course, I excused you, Theresa, tho' I didn't know anything bad you had done. We have something to do with our offerings right now for Miss Gladys will be going to school next month, and will need some money.

Meridian, Miss., April 27, 1928.

Dear Mrs. Lipsey:

I am a girl 10 years of age. I live out from town a good piece. We have a big lake. I belong to the Intermediate G. A. It is a lively club. We meet every Fri. at 4:00 o'clock. We are going to build a new church. I have 3 brothers and 1 sister. My eldest brother is in Detroit, Mich. He is married. I am sure glad you have a children's page. I get pleasure out of reading the sweet little letters. I hope to see my letter printed. Your late friend,

Mildred S. McLelland.

Better late than never, Mildred. You must tell us next time if the church has been started. And don't forget Miss Gladys, our B. B. I. girl.

Sallis, Miss., May 11, 1928.

Dear Mrs. Lipsey:

I am a girl 9 years old, and have brown eyes and dark complexion. I go to preaching and S. S. I have some little chicks, and I am in the Primary Class. My teacher is Mrs. T. C. Wigley. I will close, from,

Wylander Howard.

Your chicks are fryers, or maybe layers, by this time, Wylander, but it couldn't be helped, is seemed. Maybe you could sell one for the B. B. I. girl.

Oma, Miss., June 11, 1928.

Dear Mrs. Lipsey:

I am writing you my second time. I am sending you a dollar for the orphans. I think all little children who have a good mother and daddy should help the orphans. Much love, from,

Elizabeth Swilley.

Thank you for thinking of the orphans, Elizabeth. And you must write again as soon as you see your letter in the paper.

Como, Miss., June 29, 1928.

Dear Mrs. Lipsey:

I am sorry that you didn't get my money and letter. I am going to send some more money this time. I am sending \$1.00 this time for the Orphanage drive. Grandma Scott is helping me with the money. Best love to all,

Eula Scott.

The money came all right this time, Eula. You have a good grandmother, too, I see, like David. We couldn't get on without them could we?

Hazlehurst, Miss., June 21, 1928.

Dear Mrs. Lipsey:

Will you let a band of happy Sunbeams from Shady Grove Church join your Circle? We love the little orphans, and want to have a part in this special drive you are putting on. We are sending \$2.00 for them. This will help some. We will be so glad to see our names printed on the children's page, if space permits.

Lovingly,

Charlotte Beasley
Geo. H. Wade.
Mattie Ruth Amos
Lavalette Myers
Evelyn Kilcrease
Frances King
Constance Wade
C. D. Vail
Tom Amos
Marie Russell

When I get a contribution from the Sunbeams, it makes me happy, too, children. I'm mighty thankful to you. You must write again.

Sunday School Department

SUNDAY SCHOOL LESSON

August 19, 1928

Paul Carries the Gospel Into Europe,
Acts 15:36 to 16:15.

(From Points for Emphasis by H. C. Moore)

Golden Text—Come over into Macedonia, and help us. Acts 16:9.

1. The Man of Macedonia beckoned to the southern shores of Europe. At Troas Paul had the good fortune to add another valuable member to his missionary party. It may have been without prearrangement, or, more likely, at the request of Paul who was possibly still emaciated from his sickness in Galatia, that Luke, the beloved physician, became henceforth the attendant, associate, and chronicler of the great apostle. But the question of questions before Paul at Troas was the field for his future labors. However, he was not long kept in suspense. Before him at night in a vision stood a Macedonian beseeching him to come to that country. Thus the path of duty was made clear and Paul determined to pursue it without a moment's delay.

2. The Apostle to the Gentiles took the first boat from Troas to a European port. They sailed to the island of Samothrace, which they reached in a day and there anchored for the night. The next day they reached the city of Neapolis, which was an important harbor on the Macedonian coast. Leaving there, they set foot for the first time on the soil of Europe. A journey of ten miles inland (though they might have sailed up the Gangas River) brought the missionaries to the city of Philippi, which as a Roman colony was not only a military center, but also in its government a miniature of the Imperial City on the banks of the Tiber.

3. The Merchantwoman of Philippi was the first fruit of the gospel in Europe. Though the Jews were not numerous enough in Philippi to have a synagogue there, a Place of Prayer by the riverside beyond the city limits was maintained, principally by a few devout women. Thither the missionaries went on the Sabbath and seized the opportunity to preach the gospel. One of the listeners was Lydia, a dealer in dyed goods which were doubtless imported from her native city of Thyatira. The words of Paul went straight to her heart which the Lord opened; she believed and thus became the first convert in Europe; and she showed her faith by being baptized, by leading her household to believe and be baptized, and by constraining the missionaries to be her guests during their stay in the city. Thus the Philippian church was founded.

Intermediate New Class and Department Standards Now Ready
The newly revised Standards of Excellence for both department and class are now ready. Copies are

being sent out to all superintendents and teachers on our mailing list. If you hold either position in an Intermediate department, and your copy has not been received, write us immediately.

Make a careful, prayerful study of these Standards. Destroy all copies of old Standards. Beginning October first recognition will be based at the close of the quarter on new Standards only.

This department is stressing August as Standard of Excellence Month, and Sunday, September second as Standard of Excellence Day.

Present the Department and Class Standards for your Weekly Teacher's Meeting, work out specific plans for their attainment. Take this up with your presidents at the President's Council.

Introduce your class standard at your first class Business Meeting following promotion immediately after the election of officers. Present both standards to the department at its closing service Sunday morning, September second.

Work out details—attain the Standard of Excellence at the close of the first quarter of the new Sunday School year, and hold it the entire year. Help reach your state goals.

—Intermediate Department,
Baptist Sunday School Board,
Nashville, Tennessee.

BACK TO IMPROVE

It was my good pleasure to be with Pastor N. J. Lee and his good people at Improve fourth Sunday in July and week following. This church was organized 26 years ago and called the writer as its first pastor. This was the beginning of his pastoral work. Here he did his first baptizing and administering the Lord's Supper. A nice little church house was built before the organization. The writer was pastor four years and resigned to go to Mississippi College. Returned 12 years ago and held a meeting. Bro. J. L. Watts, a product of the community and the church, has been pastor here many years. Under his faithful leadership the church grew to a membership of more than 300 and built and paid for a \$9,000.00 house of worship. The best workshop for a country church I ever saw. The seating capacity of the auditorium is about 500. It was good to see its capacity tried out several times during the meeting. Six accessions.

Bro. Lee has been pastor here only a few months, preaching two Saturdays and two Sunday afternoons in each month. He is carrying the work on in a great way.

Returned with Pastor Lee to Sumrall fourth Sunday evening and preached in that beautiful and artistically arranged new brick church, and witnessed the most beautiful baptizing I ever saw administered in a pool in a church. Well is Sumrall proud of their great leader.

—C. E. Bass.



MENS BIBLE CLASS
LEXINGTON, MISS.

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

Leake County Associational B. Y. P. U.

Held their meeting at Lena, Miss. An unusually good program was enjoyed by the young people of that section. This was their first meeting since they were organized three months ago.

Among the speakers of the day was Mr. Paul M. King, who was asked to speak on this occasion by the State Associational Secretary. Mr. King brought them a splendid message.

We are glad to note that Mr. T. J. Barnett, their efficient President, is on the job and making things go in a great way.

Arrangements are now being made to hold their next meeting on the fifth Sunday in December and have already sent in their request for a state worker.

Mr. Talbert states that he helped these people to get organized, also the Senior B. Y. P. U. at Mt. Zion Church in that section and is very glad to see them doing such good work.

The Jackson County Associational B. Y. P. U. Meets at Escatawpa

The Jackson County Associational B. Y. P. U. held their Semi-Annual meetin at Escatawpa last Sunday, August 5. An all day program had been arranged and was efficiently carried out, beginning the services promptly at the 11 o'clock hour which followed the Sunday School period, and running through 3:30 afternoon.

There were representatives from several of the churches in the county who seemed to manifest great interest in the meeting. Among the speakers of the day was A. W. Talbert, State Associational B. Y. P. U. Secretary, who spoke at the 11 o'clock hour, also at 2:30 on the Associational work. He was invited to attend their next meeting the first Sunday in January.

Officers were elected for the next period. Mr. M. E. Hulbert, Jr., was re-elected President. Rev. Vaughan was asked to serve as the Associational B. Y. P. U. Pastor, or booster.

Smyrna B. Y. P. U.'s Organized

We have organized two B. Y. P. U.'s, a Senior and a Junior, at Smyrna Church of Covington County. We had 16 in the Senior Union and 14 in the Junior.

I have held two study courses in the church this summer, one course in "TRAINING IN CHURCH MEMBERSHIP" and "B. Y. P. U. MANUAL". There are great possibilities in this rural church, the pastor of which is Rev. T. S. Entreken of Purvis.

The Director is Mr. R. Sanderson, the Secretary Mr. Hulon Lott, and the Junior Leader is Mrs. Wylie Miller.—(Wilma May.)

Portersville B. Y. P. U. Organized

I want to report a B. Y. P. U. in the Philadelphia Baptist Church, Portersville. We organized with 25 members. The following were elected officers: President, Howard Charlton; Vice-President, Mrs. Alvin Ogletree; Secretary, Miss Dolly Hopper; Corresponding Secretary, Miss Bessie Harry; Bible Reader's Leader, Miss Susie Hopper; Treasurer, Miss Mary Lizzie Walker; Pianist, Mrs. R. H. Hopper; Chorister, C. E. Bush; Group Captains, Joe Dana, Miss Addie Jane Challton, Miss Lillian Bush.—(Agnes Gardner.)

Virgil Posey

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Attendance? 20%	On Time? 10%	Bible Bro't? 10%	Offering? 10%	Prep'd Lesson? 30%	Att'g Prch'g? 20%	Total Grade
Class _____						
Dept _____						

"On the first day of the week let each one of you lay by him in store as he may prosper."
BAPTIST S. S. BOARD, NASHVILLE, TENN. —1 Cor. 16: 2

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BOOK NOTES

All books reviewed in these columns may be ordered from the Baptist Book Store, Jackson, Mississippi.

O. Olin Green, A.B., Th.M.
Hazlehurst, Miss.

"A book does not look very nourishing, and yet books have contained food enough to satisfy the hunger of whole generations of men"—Lynn Harold Hough.

Life and I: An Autobiography of Humanity, by Gamaliel Bradford. Boston and New York: Houghton Mifflin Company. 307 pages, price \$3.50.

The author of "Damaged Souls", and many other books of biographical character, has given us another interesting book. This is not the biography of any particular man—unless it be of the author himself—but purports to be a portrayal of the deathless struggle of the human spirit in its effort to attain power, beauty, truth—reality. We can commend this as an interesting and thought-provoking book, but the reader will have to do his own thinking, as he will doubtless find much with which he cannot agree. A good part of the book is concerned with religious discussions, but to me it seems the height of presumption for a man to attempt to speak with authority on such a vital theme when, according to his own confession, he had not read a chapter in the Bible for ten years and had not attended a regular church service for over twenty-five years. Yet these are the fellows who are attempting to tell the world about religion and the tragic thing about it is that many will believe what they say—a case of the blind leading the blind. He casts aspersions upon ministers and churches and ridicules traditional views of the Bible and things sacred to our fathers in the ages past. His conception of things human has so warped his judgment that he does not discern spiritual things at all. Paul has something to say about the "carnal mind" in Romans 8:7. Yet, the book presents a fascinating study of the inner life of humanity.

The Glorious Company of the Apostles: Lives and Legends of the Twelve and St. Paul, by Tracy D. Mygatt and Frances Witherspoon. Illustrations by C. O. Naef. Harcourt, Brace & Co., 383 Madison Avenue, New York.

These are brilliant character sketches executed by a master hand. The work is a gem of literary art and has great inspirational value as well. The writers have brought the apostles before us in majestic review so that their lives stand out in bold relief against a historical background. Basing their biographical sketches upon the scriptural narratives they have brightened the colors of their literary canvas with interesting sidelights gathered from tradition adding here and there bright touches of the imagination. The story form of the sketches will appeal to all classes of readers, especially to young people.

God the Greatest Poet, Man His Greatest Poem, by Bruce S. Wright. Abingdom Press, price \$1.25.

These discussions are based upon Eph. 2:10, "We are God's workmanship", i. e., "We are God's poem". These eighteen brief sermons are in a class all by themselves and will amply repay the reader who gives them thoughtful consideration. The poetic analogy is carried out with great skill and is applied to the various phases of life. The author says: "Every true poem has a soul and Christ is the soul of our life poem". One can believe that there is a true poetry of life after reading these delightful addresses.

When the song of the Lord began, by William Edward Beiderwolk. Bible Institute Colportage Association, Chicago, Ill. Cloth, 75c.

The name of the author is a sufficient guarantee that these sermons are of a very high order. He believes that Christians generally need to check up on their lives and see just where they stand. There is an alarming indifference on the part of many professing Christians. Many who are trying to live a better life experience the need of power, others are feeling the tug of the old life against which they must struggle for victory. There is a remedy for the evil times in which we live. Ministers and laymen will profit by the reading of these excellent addresses.

Mystic Gems, by Harriet Keith Forbes. Richard G. Badger, Publisher, Boston.

This volume gives much interesting information about the twelve birthstones beginning with garnet for January and ending with turquoise for December. The author believes that these twelve stones have an intimate relation to the twelve stones in the breastplate of the High Priest Aaron. The many stories, legends, myths and the mystic influences exerted by these stones on health, fortune and love are charmingly told. Also much information is given as to the natural sources of these gems, their monetary value, the history of some of the famous gems and their present ownership and value.

History of Modern Philosophy, by Horatio W. Dresser, Ph.D. Thomas Y. Crowell, New York. Price \$3.00.

The material of this book is well organized, the paragraph headings being printed in bold, clear type, thus enabling the reader to find easily what he wants. It is written in a clear, easy-going style, every sentence being full of meaning and easily understood by the careful reader. Beginning with Francis Bacon he carries us along through the philosophies of Hobbs, Descartes, Spinoza, Leibniz, Locke, Hume, Schleiermacher, Hegel and a host of others. Sometimes he leads us into pretty deep water, but we have to learn how to flop over on our backs and float—which means that we are not to take the philosopher too seriously at times. Every preacher needs a few good books on philosophy, for they will make him think, if nothing else. That, however, is about the last thing some preachers will do. This book deserves a place at the head of the list of good books for the preacher.

The Story of Jesus as Told by His Four Friends, by Helen Barrett

Montgomery. The Judson Press, Philadelphia. Price \$1.25.

This book is bound in blue cloth, stamped in gold, printed in good, clear type on excellent paper and is one of the most attractive books of the season. The author uses her own translation, "The Twentieth Century Translation of the New Testament", in arranging this study of the Life of Jesus. You cannot call it strictly a Harmony of the Gospels although the scriptures are arranged chronologically for the most part, sometimes topically. It is wonderful to take this volume and read straight along the continuous narrative of the Life of Jesus. The continuity of the story produces an effect secured in no other way. There are eleven chapters and each chapter has a number of subdivisions which are printed in clear type. This is a great aid to the reader in finding quickly just what he wants. All students will find great interest in the book and we believe that young people especially will appreciate it.

Bible Problems Fairly Met, by Grant Stroh. Bible Institute Colportage Association, Chicago, Ill. Cloth, \$1.25.

These questions and answers appeared first in "The Moody Bible Institute Monthly" and at the suggestion of Dr. James M. Gray, who has written the Introduction, these questions and answers have been gathered into book form. This little volume contains a vast amount of valuable information and will be highly valued by Bible students everywhere. Young ministers and Sunday School teachers especially should have this book. The notes are sane and timely. Scripture references are given when necessary.

The Six Miracles of Calvary, by William R. Nicholson, D.D., with an appreciation of the author by Josiah H. Penniman, Ph.D. The B. I. C. Association, Chicago. Price, 40c.

The contents of this small volume is as follows: I. The Miraculous Darkness; II. The Rending of the Veil; III. The Miracle of the Earthquake; IV. The Miracle of the Open Graves; V. The Undisturbed Grave Clothes of Jesus; VI. Revivals to Life in the Calvary Graveyard. These are sermons of unusual clearness and power. Why hasn't someone thought of doing this before? Wonderful sermons these are!

NEW ZION, COPIAH COUNTY

The revival held at New Zion Baptist Church, Copiah County, closed Friday, August 3. Ten members were added to the church by order of baptism and one by letter. Throughout the week, Rev. W. L. Meadows gave great Bible truths that will make the narrow path easier for Christians to travel. Bro. A. J. Cooper was a great influence by leading so wonderfully the voices in the gospel singing. Both Bro. Meadows and Cooper's services were liked so well that they were asked, by vote, to be with us in a ten day revival next Summer.

STEPHENSON G. A.'S

Stephenson G. A.'s met at Foster Creek in a splashing and slashing party. The Girls' Auxiliary of Stephenson know how to have fun, and believe that "all work and no play will not make up the Kingdom way". We have been organized a little more than a year, and have met regular, using programs in World's Comrades. Our number is few, but our interest is great, and the swimming and watermelon party was just one of the quarterly entertainments.

—Mrs. Robt. Brannon,
G. A. Counselor.

RESOLUTIONS

Adopted by the Heidelberg Baptist Church on Behalf of
Rev. G. H. Suttle

Inasmuch as Reverend G. H. Suttle has tendered his resignation as pastor of the Heidelberg Baptist Church, it has been deemed wise that said church express its feelings in the following resolutions:

First, That it is with the deepest regret that the church accepts his resignation. He has been a progressive pastor. He has unsparingly devoted his time and talents toward the development of the church in the grace and knowledge of Christ.

Second, That the church express loving gratitude to him for his faithful and fruitful services as a noble and consecrated leader and Christian citizen through the space of three years he has been its pastor. Furthermore, that the most affectionate thankfulness be expressed to him for the elevating services rendered by the members of his family, especially his godly companion.

Third, That the church heartily recommends him to the Baptists of Lucedale, his new pastorate, as a four-square minister of the Gospel of Christ, militant, progressive, missionary, heroic and winning in his labors as an ambassador on behalf of Jesus and His coming Kingdom.

Fourth, That a copy of these resolutions be filed in the records of the church, a copy furnished Pastor Suttle, a copy sent to The Baptist Record and to the clerk of the Lucedale Baptist Church.

—Heidelberg Baptist Church
Committee on above resolutions:

L. B. Ellis,
B. S. Lyon, D.D.,
G. B. Travis.

A GOOD MEETING AT BASSFIELD

On July the 21st we began our meeting at Bassfield. Bro. J. M. Metts' of Water Valley did the preaching, and young Bro. Malcomb Todd of Durant led the singing, and led it in a great way. Bro. Metts seemed at his best, and did as fine preaching as the writer ever heard. No one went away in doubt as to what he believes. He rang clear every time. As a result, the church was greatly toned up and 20 members added to her membership.

Fraternally,

—J. B. Quin.

IN THE LAND OF EVANGELINE

Situated out on a wide prairie, in the midst of one of the richest rice-farming sections of the South, nine miles from any town, is the Acadia Baptist Academy, the only school in the Southern Baptist Convention for reaching the French-speaking people of the South, some 500,000 of whom are in Louisiana. This school, located near Church Point, Louisiana, having only a very meagre equipment, is unique in several ways. Of the 124 students enrolled last year half were religious workers. It has a larger number of ministerial students than any other Baptist Academy in the Southern Baptist Convention.

Acadia Academy is continuing its God-given mission even during vacation time. This summer a number of meetings have been held by the students, most of these being in the French language. The songs, sermons and prayers have all been in French. These services have in some instances been held in the small French churches, but mostly at mission points and in the homes of the people. As a result of this work there have been over two hundred conversions during the months of June and July. The students will continue in meetings until the Academy opens September 10th.

These French people in Louisiana are the descendants of The Acadians, made famous by Longfellow's immortal poem, "Evangeline." Their habits, customs and manner of life today are much the same as described at that time. But, alas! how few of them know our Savior. The only way they can hear the Gospel story told is in their own language. Acadia Academy is to train these converts so they can give the message to their own people. Remember to pray for this noble work.

—C. P. Sansom, Bible Teacher,
Acadia Baptist Academy.

CARSON

Just closed a good meeting with the Carson Church. Had Bro. N. J. Lee of Sumrall with us to do the preaching, which he did to the delight of all who heard him. We had great crowds of people, and fine in-

terest manifest at every service. Visible results, 8 for baptism, 4 by letter, and church strengthened. Bro. Lee was given a good purse, the pastor and family a great big shower of good things, which we very greatly appreciated. We give all the glory to Him who loved us and gave Himself for us.

—J. O. Buckley, Pastor.

PLEASANT HILL

We have been engaged the past week in a good meeting with Pastor J. B. Middleton at Pleasant Hill in Calhoun County. Practically all the people in this section go to church, therefore we had large crowds.

We endeavored to preach the gospel as best we could, praying as we labored that God would give the increase. Bro. Middleton is a good yoke-fellow. We had the sympathetic cooperation of these people. The visible results were ten for baptism. Eleven were baptized, but one joined before the meeting.

This pastor is much beloved by this people, and is doing a noble work in the group of churches which he is pastoring.

—J. M. Spikes, Derma, Miss.

MEETING AT POCAHONTAS

The annual revival meeting began at the Baptist Church of Pocahontas on July 22, the pastor, Bro. Howard Spell, doing the preaching, and W. L. Compere leading the singing. Dr. M. O. Patterson was to be with us, but because of sickness he could not come. Bro. Spell has been pastor of this church for about six months, and everybody has learned to love him. His messages were very inspiring and uplifting. His sermon on Wednesday night about the trial and crucifixion of Christ was the most interesting the writer ever heard. The people of the community took more interest in this meeting than they have in several years, and we feel like there was much good done. There were seven additions to the church, 5 by baptism and 2 by letter.

Mr. Compere is a good song leader and all enjoyed his solos. Every song he sang carried a special message with it. He and Bro. Spell worked together for the glory of God, to whom we give all praise for all things done for us.

—C. K. Lowther.

A GOOD MEETING AT BENTONIA

Friday night marked the closing of a series of splendid services conducted at the Bentonia Baptist Church by Dr. R. B. Gunter, General Baptist Secretary, Jackson, Miss., assisted by our excellent pastor, Dr. H. M. Harris, Clinton, Miss.

Dr. Gunter was at his very best and his messages each day were full of comforting and promising passages of the Holy Book.

Fortunate indeed is the church that secures his help in a meeting.

The worship in song added much to the success of the meeting. V. C. Applewhite, one of our own home boys, is a wonderful leader, and in-

spired a splendid choir. The rendering of excellent solos and duets were outstanding features that were much enjoyed. Mrs. J. B. Gerrard was our capable and faithful pianist.

Much interest was manifested in the splendid attendance, which grew from day to day, until the large auditorium was practically filled. The visible results were eleven additions, 5 for baptism and 6 by letter.

God has been good to us and we, as a church, have received many blessings through His faithful servants.

—A Member.

THE HICKORY FLAT REVIVAL
By W. F. Coleman

The Hickory Flat Baptist Church has just closed one of the greatest revivals in the church's history. Dr. W. E. Farr of Grenada did the preaching ten days and nights which was received with favor and admiration.

Bro. Farr certainly did some earnest, consecrated, gospel preaching. Great crowds gathered for each service, especially at night. The meeting was held under a large tent on the site where Hickory Flat Baptists are going to erect a new brick building in the very near future. Besides doing some wonderful preaching which resulted in 40 additions to the church, Christians, members of the church were revived and made to see their duty as never before. Bro. Farr also spoke and helped to stimulate interest in a church building program and succeeded in raising several hundred dollars more for the church building just before the preaching service on Sunday night. This was Bro. Farr's first visit to this place, and never has another man become so popular and more beloved as a servant of God than has Bro. Farr, not only with members of the Baptist Church but also among members of other churches here. At the close of the meeting the members of the church

went on record in inviting Bro. Farr back another year, and he accepted, providing it was God's will for him to come.

Bro. Lee Kidd and wife of Earlsboro, Okla., led the song and music service in this meeting which was an agency of much good. They were also invited to come back another year, and accepted. Pastor Hubert M. Collins is delighted with the splendid results of this glorious meeting.

REVIVAL AT CONCORD

Beginning July the 22nd, and running through the 28th, Concord Church enjoyed a most gracious revival.

Bro. D. Curtis Hall, State Board Evangelist, led the singing, assisted at the piano by his wife, whose ability in this field is exceptional. Bro. Hall is safe and sound, and leads in a gospel song service that is truly spiritual.

The pastor did the preaching. God was present in great power, reviving the membership and converting and saving sinners. On the last day of the meeting the pastor had the happy privilege of leading eleven young people down into the baptismal waters as a result of the meeting.

Plans for a modern brick church building with twelve Sunday School rooms are being made, and we expect to begin the erection of same at once.

—R. J. Shelton, Pastor.

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By Harold E. Ingram

No. 3—"Killing two birds with one stone."

The above is a trite old saying, but the truth of the matter is that when you lead your Sunday School workers to accept and attain the Standard of Excellence, you compress many of the things you want to do into one channel, and in attaining the Standard of Excellence you bring to pass many other desirable things.

Cooperation is assured because all departments and classes are working toward the same ends. Numbers are increased; right relations are secured between church and Sunday School; better Bible teachings are secured because pupils are graded into small and congenial classes; teachers are better prepared; the best literature is used, and the Bible itself is given its proper and central place; Evangelism is emphasized, and the whole denominational program is brought periodically before the Sunday School.

So, in centering the effort of the workers of your school on the attainment of this Standard, you will compress many things into one, simplify your problems and gain great results.

This Standard is A Practical Program For Every Sunday School

STANDARDIZE

FIRST BAPTIST CHURCH, HYATTSVILLE, MARYLAND

The first Sunday in June this year was the third anniversary of the present pastorate. During these past three years the membership of the church has more than doubled. The enrollment in the Sunday School and the B. Y. P. U.'s have also more than doubled. And the number of the Young People's Unions has increased from two to four. This is due perhaps to the intense interest the pastor has always taken in the training and development of young people. The finances of the church have about doubled during this time. The church has built a fine parsonage costing about ten thousand dollars. Three missions have been established in needy sections of the adjacent territory to Hyattsville.

The mission in East Riverdale has done well and their new church building is now in the process of completion, costing about five thousand dollars. The College Park Mission, which is located in the same community where the University of Maryland is situated, is doing well and a good lot has been secured and a good building will be erected on it in the near future. The Daniels Park Mission is conducted in a good hall and is doing well. The church has just purchased the house and lot next door to our present building, and the enlargement of our equipment for our growing work will be undertaken in the near future. The Columbia Association of Baptist Churches is backing the church in all its missionary enterprises.

—B. P. Robertson, Pastor.

HICKORY FLAT

Have just returned from a glorious revival with the saints at Hickory Flat. Every day during the ten days the attendance was beyond all our expectations. We were using a large tent and the crowd overflowed for fifty or seventy-five feet on every side. On Thursday and on Sunday nights during the meeting there was old time shouting and it has been many a day since I have witnessed such a scene as we had on Sunday night. The Lord gave us 42 additions, 38 of them by profession of faith. Some real hard cases were reached. Brother and Sister Kidd had charge of the music and gave splendid service. He was reared in that county, but is now assistant pastor in a great church in Oklahoma. The people were delighted with the results of the meeting, inviting us back for another campaign next summer. A few thousand dollars were raised on a new church plant. They expect to build about a \$10,000 brick veneered edifice. It was a pleasure to meet with their committee and give them the benefit of my experiences in building twelve churches, how the matter was handled, etc. Rev. H. M. Collins, who lives at Van Vleet, is their pastor, and is one of the hardest workers I have ever seen. He was very happy indeed over the results of the meeting from two points of view: First, the in-gathering and

second the victory in the building project.

Watch Hickory Flat come to the front. They have the right sort of men and women there needed to make a great church. May God give them grace and grit to march forward.

Yours for work,

—W. E. Farr.

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